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TABLE OF CONTENTS.

Dr. John M. Reiner on Mormonism, ... 465
Comments on Dr. Reiner's Letter,... *B. H. Roberts,* 471
Opportunity, A Poem 482
A Leaf From Northern Mythology,.. *Edward H. Anderson,* 483
Peace, Be Still, A Poem, ... *Mat. Thomas,* 487
Passion Week, ... 489
Death, A Poem, ... 494
The Witch of Endor, ... *C. W. Penrose,* 495
Religious Faiths—VII. The Principles and Polity of the Unitarian Church, ... *Revs. R. A. and M. T. Maynard,* 501
Young Characters in History, ... *Prof Willard Done,* 509
In Lighter Mood, ... 516
Editor's Table—The War with Spain; The Issues Involved; Utah's Duty; The Test of a Book; Gambling; Notes, ... 519-531
Our Work—Report of M. I. A. Missionary Labors 1897-98; Missionaries; 532-540
Events of the Month, ... *Thomas Hull,* 541-544

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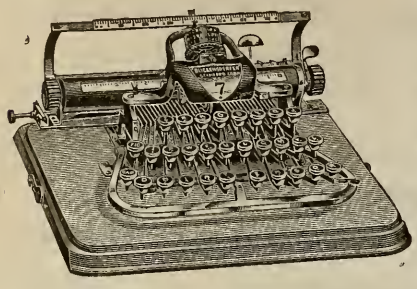
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IMPROVEMENT ERA.

VOL. I. MAY, 1898. No. 7.

DR. JOHN M. REINER ON MORMONISM.

A great many people in Utah will remember the visit of Dr. John M. Reiner to Salt Lake City some time in January last. While visiting friends in the state the Doctor's attention was attracted by the boldness of the claims of "Mormonism," and he prolonged his visit somewhat over the time he had intended to stay, in order that he might investigate the doctrines of the, to him, strange faith of the saints. He was successful in obtaining interviews with a number of the general authorities of the church and other leading brethren, and paid some attention, we believe, to the literature of the subject. During his stay among us he was accorded the privilege of addressing the saints in the Tabernacle, at one of the regular Sunday afternoon services in Salt Lake City. His remarks on that occasion were published in the Deseret Evening News, and it is for this reason that we say his visit here will be remembered by very many of the people of Utah. Since his return to the east the Doctor seems not to have lost his interest in the subject he investigated while in Utah. Indeed he not only seems to have retained his own interest in the subject, but to have aroused in others an interest in the same great theme, as will appear from the following communication addressed to one of the editors of the ERA, under date of March 16th:

My Dear Sir:—

A number of gentlemen in New York were recently addressed by Dr. John M. Reiner, on "Mormonism," and this has brought forth considerable discussion and many questions on our part. In answer to some of these questions the Doctor has sent to me the enclosed letter, and he makes such extraordinary statements and startling explanations that we are interested to know how near he comes to your view of the matter, and whether you advocate what he says.

If you know the Doctor you know that he is to the point, positive and is prepared with proofs to substantiate any assertions he may make. We should like, if you see no objection, to have you print his letter to us, and comment on the same from a "Mormon" standpoint, so that we may have the "Mormon" answer to the questions, which you see from his answer were asked the Doctor. * * * Of course, you understand, that my permission to publish this article is not to be construed as advocating the statements therein made, or that I think the same unanswerable. We have not at present gone beyond the letter, nor do we intend to until we get your views on the subject; we simply say, "Here is what the Doctor says, what have you got to say?"

The Doctor's personal letter to me, and which I enclose, must serve for the present as my introduction to you. I should be pleased to hear from you.

Yours very truly,

P. S.—Inasmuch as we meet weekly for discussion of this and other subjects, and expect letters from the Doctor in answer to our inquires, will you publish these on the same conditions as the enclosed, should we send the same to you?

In answering the above the editor of the Era, to whom it was addressed, placed himself at the service of the gentlemen to aid them in their investigation of the faith of the Latter-day Saints, and promised to publish the letters of Doctor Reiner to them with such comments as the statements of the Doctor might seem to demand, or warrant.

DOCTOR REINER'S LETTER.

March 12th, 1898, Elizabeth, New Jersey.

Gentlemen and friends:—

I have read with pleasure your letter informing me of your resolution "To examine more thoroughly the claims of the sect known as Mormons." Such an undertaking, in this age of religious indifference, is indeed a laudable one. If you will kindly bear in mind that you are dealing with a young

and undeveloped organization, reared in prosaic sourroundings and under difficult circumstances: and if you will use hermeunutical judgment upon the lines I have indicated, you cannot fail to derive some benefit and pleasure from such an investigation.

Under the present circumstances when other and more pressing matters demand my immediate attention, I am unable to make new engagements and hence must decline your invitation with thanks, to meet you twice a week for the purpose indicated, but I shall most cheerfully correspond with you and answer such questions as you may submit to me from time to time. I however beg you to regard my utterances as my own, as I have no authority to speak in any capacity for the Mormon Church. Personally I do not doubt for a minute, that my exegesis is the correct one, and the only one that will make Mormonism appear in its proper light when brought under review by gentlemen of your capacity and learning.

And now to the main points. The sincerity of the Mormons does not seem to me to be the proper subject for discussion, it certainly is not scientific. I, however, take this opportunity to declare that it is my honest conviction, based upon a close observation, that the leaders of the people belonging to that communion are certainly sincere and God-fearing men.

The subject of polygamy should, in my judgment, be left out of your investigation. In a manifesto dated the twenty-fourth day of September, 1890, President Woodruff solemnly declared that he stood ready to abide by the laws of the land, and prohibited the priesthood of the church, of which he is the head, to solemnize any more plural marriages after the date of that manifesto. That declaration, I think, should be sufficient to make us hold our peace even here in the east. Inasmuch as you press that subject upon me, I shall make the following remarks upon it.

Your question as to whether polygamy can be justified "from a biblical standpoint" lacks imprecision. "From a biblical standpoint" according to whose interpretation? Those of you gentlemen who are members of the Church of Rome can discard this question by saying: "*Roma locuta, causa*

finita est." And those belonging to any other denomination have no infallible rule in such matters, and hence are not in the position to successfully combat the doctrine of polygamy from a biblical standpoint.

Have you ever attempted to answer to yourselves satisfactorily the question, why the world has endured the open, shameless, and most wicked advocacy of polygamy by the reformers of the sixteenth century, while we are ready to pour out our wrath upon the Mormon Church for the same reason? The latter has advocated that principle openly and manfully, and readily underwent the most bitter persecution for it. In comparison to the utterances and acts of the reformers, the Mormons indeed deserve to be called saints.

The teachings of Luther in relation to chastity were so startling and shocking, even to his contemporaries, that his own bosom friend declares that in the whole of Christendom no one has ever dealt with such sacred and serious things in such a profane and beastly manner as did the great reformer. The life, and letters, and poems, of Beza are of such a nature that no sensitive Christian mind can peruse them without feeling the atmosphere of a pest hospital. No such accusations can truthfully be charged against the Mormons even by their worst enemies.

In the year 1523, Luther writes to the German nobility in relation to celibacy as follows: "Again I say if it should happen that one, two, hundred, thousand or more councils should decree that the clergy may marry, * * * then I would rather trust to the grace of God for him who would keep one, two, three pro—— and overlook it, than that he should marry according and in obedience to the decree of the council." What do you, gentlemen, think would have happened if Joseph Smith, Brigham Young and their successors would have dared to promulgate such doctrines? For much less than that they had their houses burned and their property taken away, and their families exposed to starvation and danger in mid-winter.

Luther's high conception of matrimony is thus expressed by him: "The husband may drive away his spouse, God cares not, * * * let Vashti go and take an Esther, as did the

King of Ahasuerus." In a letter written by Luther to Spalatin whom he encourages to enter the matrimonial heaven, he writes, "I do not wish that you should be surprised that I, who am reputed to be such a lover, am as yet unmarried." "However, if you look for an example, behold here is a good one for you. For three wives at one time did I have, all of whom I loved intensely and lost two of them. The third one, which I now hold in my left arm, may also be snatched away from me at any time."

Carlstadt, Luther's disciple, also advocated the practice of polygamy. Upon hearing of it Luther wrote to Chancellor Bruecks, "I, indeed, must confess that I cannot forbid when one takes many wives, for it does not contradict the scriptures." There, gentlemen, is your "biblical standpoint." Beza, another of the "instruments of God," writes: "Evidently God has so created and moulded certain men that polygamy for them is either advisable, or, to avoid sin, absolutely necessary."

History indeed tells us of many who under the teachings of the reformers came to the conclusion, that they were so "moulded" as to make the practice of polygamy for them imperative. Such individuals were not men in ordinary walks of life, but rulers and noblemen who adopted Luther's new gospel, and were sufficiently influential with Luther and Melanchton to receive their approval. One of these noblemen was the Landgraf Philip Von Hessen. This disciple of the new faith declared to Luther and his coadjutor Melanchton, that in order to avoid sin he must have another wife. It goes without saying that he received the desired "dispensation" from Luther to marry another wife in the life-time of his first wife, under the condition that he keep it a secret, not because it was against the law of God, but for fear that the common people might follow his example.

Hear what Luther says himself on that subject: "It was to us painful enough at the time, but inasmuch as we could not prevent it we wished to spare the conscience as much as possible." "I understood and hoped that he (the Landgraf) would secretly take some honest lass and would sustain secret marital relations with her in some quiet home." To

Philip himself, he writes, "In matters of matrimony the laws of Moses are not revoked or contradicted by the gospel." In his Table Talks, he declares, "That secret polygamy of princes and noblemen is legal before God, and is not unlike the relation of the patriarchs to their concubines."

The secret second marriage of Philip Von Hassen soon became public rumor and was a source of annoyance to the reformers. Luther was bold as usual and advised "that the best is to deny the whole fact, and not to touch upon the legal aspect of the question at all;" for he well knew that polygamy at that time was a capital crime. But the Duke Henry of Braunschweig was not satisfied with a mere denial, and he soon published a pamphlet exposing the whole scandal. In it the Duke desires to know upon what right, civil or divine, or upon what scriptural utterances the Landgraf was permitted to be the husband of two wives. Some of his court theologians published a reply which is worthy a place here and will interest you in your investigations.

They first attempt to treat the whole thing as a mere idle rumor without foundation, but they say, "supposing such polygamous marriage was really and publically solemnized, and supposing that the Landgraf of Hessen intended to sanction polygamy generally by the enactment of a new law in favor of it, even then it will help decrease the evil of fornication and adultery * * * which exists in the land, and is habitual among the Germans. Relative to your question by what right or custom or by what utterance of holy scriptures can Landgraf excuse his double marriage, it is found in the fifth Book of Moses, and in the twenty-first chapter, where it is provided how a husband of many wives should act toward the children of all of them in relation to property. Likewise you have the example of holy men. For were not Abraham, David, Joas, and many others holy before their God? It was therefore not wise for you to quote the Old Testament. But if you speak of the New Testament, we would remind you of the saying of St. Paul that a bishop should be the husband of but one wife, and will ask you, if at the time of the Apostles it was not customary to have concubines, why then does the Apostle forbid the bishop having more than one wife?"

I cannot forbear saying now and here, that the quotation from St. Paul above mentioned is a malicious mistranslation, as you may satisfy yourself by an examination of the Greek texts.

Now, gentlemen, in the light of the historical facts herein stated, I beg to remind you that in 1883 the whole of Protestant Christendom celebrated the four hundredth anniversary of the birth of Luther, and a scheme was well under way to erect a monument to his memory in the City of Washington, like the one in the City of Worms. On the other hand we are all of us ready to march upon the wicked City of Salt Lake and to exterminate the godless Mormons on account of polygamy. I say again that in comparison with the lecherous libertines of the sixteenth century, Brigham Young and his followers deserve indeed to be called saints.

As to the other "most crudely and unlearnedly stated dogmas of the Mormons," which you mention in your letter, I must beg leave to reply at a more convenient time. It is long past midnight, and I still dwell in the tabernacle of the flesh.

With due regard and good wishes to your undertaking, I am, gentlemen and friends,

Yours very sincerely,

JOHN M. REINER.

COMMENT ON DR. REINER'S LETTER.

BY ELDER B. H. ROBERTS.

[The letter of Elder Roberts is addressed to the same company of gentlemen who had received Dr. Reiner's letter].

Gentlemen: Since in Doctor Reiner's judgment the subject of polygamy could have been left out of your investigations concerning "Mormonism," owing to the "Manifesto" issued by President Woodruff, in 1890, which discontinued plural marriages in the church, I almost regret that he did not, with that remark, pass the subject, and proceed to the consideration of one more fundamental to what the world calls "Mormonism." I suppose, however, that in view of

your question he felt himself bound to say something on plural marriage; and as in any extended discussion of "Mormonism" something sooner or later must be said on that subject, as well say it now as at any other stage of the investigation.

The Doctor does not answer your question as to whether polygamy can be justified "from a biblical standpoint." He relies upon the authoritative decision of the Church of Rome to settle the matter for those of you who are Roman Catholics; while those of you who are Protestants he treats to a dissertation on the views of some of the sixteenth century "reformers" on the subject. And when I remember the Doctor's severity, not to say bitterness, against the Protestants, I cannot help but think that unconsciously he has taken a thrust at them over the shoulders of the Latter-day Saints. But however interesting all that may be, or however learned, it neither answers your question, nor does it represent the views of the Church of Jesus Christ of Latter-day Saints on the subject. So much by way of criticism on the Doctor's method of treating the subject; all of which, however, is intended in the kindest spirit, as I entertain a very high respect for the doctor's learning, and also honor him for his evident intention to speak fairly of a people who have suffered much at the hands of those who have often pretended to investigate their faith.

Before proceeding to the question as to whether a plurality of wives can be justified "from a biblical standpoint" or not, allow me to say that the Latter-day Saints never practiced plural marriage because they thought polygamy was justifiable from a biblical standpoint, or because Martin Luther and other sixteenth century "reformers" thought polygamy under some circumstances justifiable. The Prophet Joseph Smith inquired of the Lord why it was that he justified his servants, Abraham, Jacob, Moses, David and others, in the matter of their having many wives and concubines. In answer to that inquiry the Lord gave to him a revelation on the subject of marriage, revealing the doctrine of the eternity of the marriage covenant, that is, he made known to his servant the possibility of entering into the marriage covenant

not only "until death" ends the contract, but for time and for all eternity; so that those entering into the holy state of matrimony under this law of God, with the engagement sealed and ratified by the authority of the holy priesthood, which has the power to "bind on earth and in heaven; to loose on earth and in heaven"—might have claims upon each other in and after the resurrection; and that relationship which has contributed so much to their happiness and refinement here in this life, might continue throughout the countless ages of eternity to minister to their exaltation and glory.

Relative to the servants of God in ancient times being justified in having a plurality of wives, he was informed that it was because they had received them by commandment from God, and in nothing had they sinned except wherein they had acted outside the commandments of the Lord. "God commanded Abraham," says the revelation, "and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, nay; for I the Lord commanded it. * * * David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of the creation until this time, and in nothing did they sin, save those things which they received not of me."* Subsequently Joseph Smith received a commandment from the Lord to introduce that order of marriage into the church, and on the strength of that revelation, and not by reason of anything that is written in the old Jewish scriptures, the Latter-day Saints practiced plural marriage.

But the question, "Is polygamy justifiable from a biblical standpoint," still remains. The answer is, no; not in the sense that what is written of Abraham, Jacob, Moses, and others now authorizes any one to take a plurality of wives without further commandment and authority from God to do so. But if the question be changed somewhat, and made to read: "Does what is written in the Bible concerning Abraham,

*Doc. & Cov., Sec. CXXXII.

Jacob, David, and other men of God having a plurality of wives justify us in believing that God approved that form of marriage, and that it is therefore righteous?—then the answer is, yes; most emphatically it does. And the fact that it does, very much strengthened the faith of the Latter-day Saints in the revelation that Joseph Smith announced to the church on that subject. For example, they read of faithful Abraham taking Hagar, the handmaid of his wife Sarah, to wife; and when trouble arose in the family and Hagar departed from her husband's household, an angel of the Lord met her and commanded her to return.* Which, if plural marriage were sinful, the angel would not have done, but would rather have encouraged her in her flight from that which was evil.

Nowhere do we find the Lord reproving Abraham for taking Hagar to wife; on the contrary, when the Lord appeared to him some time after the birth of Ishmael, he promised him a son by his wife Sarah, through whom all the seed of Abraham was to be blessed. And when Abraham prayed for the welfare of Ishmael the Lord promised to bless him also, saying: "And as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."† Subsequently, when about to destroy Sodom and Gomorrah, the Lord again visits Abraham, renews the promise that Sarah shall yet have a son, calls Abraham his friend, and reveals unto him his intentions of destroying the cities of the plain; and then Abraham successfully pleads for the righteous within the cities. In all this there appears no displeasure towards Abraham for marrying more wives than one.

The history of Jacob furnishes still more striking proofs of God's approval of plural marriage. The story of his marrying the two daughters of Laban, Leah and Rachel, is too well known to need repeating. But when Rachel realized her barrenness she gave her handmaid, Bilhah, to be her husband's wife, and she bore Jacob a son. "And Rachel said, 'God hath judged me, and hath heard my voice, and hath given me a son.' "‡ Then, when Leah saw that she had

*Genesis XVI: 9. †Genesis XVII: 20. ‡Genesis XXX: 6.

left off bearing children, she took Zilpah, her maid, and gave her to Jacob to wife; and the sacred writer adds: "And God hearkened unto Leah, and she conceived and bear unto Jacob a fifth son. And Leah said: God hath *given me my hire, because I have given my maiden to my husband.*"*

Again: "And God remembered Rachel, and God hearkened unto her, and opened her womb, and she conceived and bear a son; and said: *God hath taken away my reproach.*"† If plurality of wives were wrong in the sight of God, would he bless in so remarkable a manner those who practiced it? Would he hear the prayers of those polygamous wives, and answer them with blessings—take away the reproach of the barren Rachel, the second wife of Jacob, and make her fruitful, and give more children unto Leah as her "hire" for giving her husband another wife when he already had three?

If a plurality of wives, I mean, of course, as practiced by Abraham, Jacob, and the prophets, is a sin at all, it must be adultery—it can be classed as no other. Paul says:

> "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, * * * and such like, of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."‡

The adulterer, then, cannot inherit the kingdom of God; but we find the following coming from the lips of Jesus concerning Abraham, Jacob, and the prophets: "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out."§ Again: "And I say unto you that many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven."‖ We are driven to the conclusion by this testimony that polygamy is not adultery, for were it so considered, then Abraham, Jacob and the prophets who practiced it would not be allowed an inheritance in the kingdom of heaven; and if polygamy is not adultery then it cannot be classed as a sin at all.

*Genesis XXX: 17, 18. †Genesis XXX: 22, 23. ‡Gal. V: 19, 21.
§Luke XIII: 28. ‖Matthew VIII: 11.

David, the king of Israel, and a "man whose heart," we are informed, "was perfect before the Lord," had a plurality of wives. His first wife was the daughter of Saul; but while fleeing as a fugitive before the king of Israel, he married Abigail, the widow of Nabal, and also Ahinoam, of Jezrell, "and they were both of them his wives."* Yet notwithstanding David practiced a principle which the Christians of today denounce as evil, we are taught by the Scripture that "David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."† If David did that which was right in the eyes of the Lord all the days of his life, except in the matter of Uriah's wife, he must have done that which was right in the eyes of the Lord when he took Abigail and Ahinoam to be his wives; hence a plurality of wives, as David practiced it, must be right in the sight of God. David's great sin in the case of Uriah's wife also throws some light on the subject in hand. The circumstance is well known—David committed adultery with Bathsheba, the wife of Uriah, and then had her husband placed in the front of the battle where he was murdered. For this crime the Lord sent Nathan, the prophet, to reprove David. In the course of that reproof Nathan said:

"Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; *and I gave unto thee thy master's house, and thy master's wives into thy bosom*, and gave thee the house of Israel and of Judah; and if that had been too little, *I would moreover have given unto thee such and such things.*"‡

From this we learn that the Lord not only gave David the kingdom of Israel and Judah, but also delivered him out of the hands of Saul, and gave unto him his master's wives into his bosom, and intimates that if this was not enough he would have given unto him more wives. If polygamy were sinful, was it not wrong for the Lord to give unto David the widows of Saul into his bosom when he already had several wives? If for a man to have a plurality of wives is sinful, then in this instance, at least, the Lord was a party to the wrong. And the Christians of today who, in the face of the

*I Samuel XXV: 42, 43. †I Kings XV: 5. ‡II Samuel XII: 7, 8.

truth just pointed out, will still insist on the sinfulness of polygamy—virtually accuse God of being a party to the evil.

The child which was the fruit of David's adulterous connection with Bathsheba was smitten by the Lord with death; and all David's fasting and praying was of no avail to save it.* After the same woman became the polygamous wife of David, she bore unto him another son—they called his name Solomon, "and the Lord loved him."† When King David waxed old and usurpers were laying their plans to secure the throne of Israel to themselves, instead of Nathan the prophet coming with a severe reproof from the Lord, we find him uniting with Zadock the priest in an effort to place this polygamous child Solomon on the throne of his father David, and they were successful, Solomon became king.‡

The Lord appears to sanction his appointment also, for no sooner is Solomon made king than the Lord appears to him and promises to grant whatever he might desire; and when Solomon prayed for wisdom, the Lord promised to bestow it upon him in rich abundance, together with long life, honor and great riches.§ Solomon was also chosen to build a temple to the Lord.†† And when it was dedicated the glory of God filled the house in attestation of Divine acceptance.‡‡ The Lord also appeared unto Solomon and gave him an assurance that the temple was accepted.§§

What a contrast between the child begotten in adultery and the one born in polygamy! The one is smitten of the Lord with death in his infancy, the other is "loved of the Lord," exalted to the throne of his father David, chosen to build a temple to God, who gives most positive and public proofs of his acceptance of it, and also reveals himself unto him, warning and encouraging him. Surely in all this the Lord God has stamped adultery with unmistakable marks of his displeasure, while, on the other hand, he has set his seal of approval on polygamy.

Neither is the case of Solomon the only instance where God acknowledges and blesses the children born in polygamy. When Jacob, just previous to his death, blessed his children,

*II Samuel: XII. †II Samuel XII: 24. ‡I Kings I: 13. §I Kings: III.
††I Kings V: 5. ‡‡I Kings VIII: 10, 11. §§I Kings IX: 1-3.

he bestowed as great blessings upon the children of his polygamous wives as upon the children of Leah, nay, the blessing of Joseph the son of Rachel, is greater than that pronounced upon any one of the rest.* Moreover, when Reuben, Jacob's oldest son, by transgression lost his birthright, instead of the birthright falling to Simeon, the next oldest son, we are informed that it was given unto the sons of Joseph.†

We learn from the description given of the New Jerusalem that there will be twelve gates in the wall surrounding the holy city, and on these gates will be written the names of the twelve sons of Jacob, born of his four wives. We have already quoted the words of Jesus, showing that polygamous Abraham, Jacob, and the prophets will be in the kingdom of God, and will doubtless have their abode in this New Jerusalem, so that it appears that if our modern friends, who so bitterly oppose the practice of the saints in having a plurality of wives, ever go to heaven, gain an admittance into the "heavenly city," it will be by passing through a gate upon which is written the name of a polygamous child, only to be ushered into the presence of such notorious polygamists as Abraham, Jacob and many of the old prophets. It appears to the writer that modern Christians must either learn to tolerate polygamy or give up for ever the glorious hope of resting in "Abraham's bosom"—a hope which has ever given a silvery lining to the clouds which hang about the deathbed of the dying Christian. But the indignant unbeliever in the rightfulness of a plurality of wives, rather than associate with polygamists, may prefer to pluck off his crown, lay aside the golden harp of many strings, give up the pleasure of walking the gold-paved streets of the holy city whose "builder and maker is God," and take up his abode outside, where the whoremonger, the liar and hypocrite dwell, and where there is weeping and gnashing of teeth. Surely he must do this or make up his mind to honor those who have believed in and practiced plurality of wives—more properly celestial marriage.

Right here it might be as well to mention the fact that

*See Genesis XLIX, 22-26; also, Deuteronomy XXXIII: 13-18.
†I Chronicles V: 1, 2.

according to the genealogies given by Matthew and Luke, so far as the earthly parentage of Jesus is concerned, he came of a polygamous lineage, some of his progenitors being polygamous children, and many of them practiced that form of marriage. Surely some other line of descent would have been chosen for the Son of God if polygamy were sinful.

In the laws given to ancient Israel—and God was their law-giver—we find several, which more than foreshadow the permission to practice plurality of wives. Here is one in Exodus which regulates the practice by forbidding the husband to diminish the food of the first wife, her raiment, or her duty of marriage when he takes him another wife: "If he take him another wife, her food (*i. e.*, of the first wife), her raiment, and her duty of marriage, shall he not diminish."*

Again, we find a law regulating inheritances in families:

> If a man have two wives, one beloved and another hated, and they have borne him children, both the loved and the hated; and if the first-born son be hers that was hated: then it shall be, that when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born: but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the first born is his."†

It may be claimed that this law relates to cases of a man having two wives in succession, and that is true; but it also relates to the case of a man having two wives simultaneously, and this idea is more forcible when we remember that Israel was a polygamous nation; and this is where the force comes in as an argument concerning plural marriage: both women are regarded as wives—their rights and the rights of their children are considered equal; and if the second wife, even though she be hated, should bear the first son, that son must not be defrauded of his birthright, he must inherit a double portion of his father's possessions. This construction is not strained, it is natural, and proves that God intended to provide for the rights of the polygamous wife, as well as to pro-

*Ex. XXI: 7-12.
†Deut. XXI: 15-17.

tect the first wife in hers. This careful legislation gives us another instance of God's approval of polygamy.

We quote another law:

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her unto him to wife, and perform the duty of an husband's brother unto her, and it shall be, that the first-born which she beareth shall succeed in the name of the brother, which is dead, that his name be not put out of Israel."*

How eminently unjust this law would be if God regarded polygamy as sinful, and prohibited its practice! Under such circumstances a young man would be liable to have forced upon him his brother's wife, and would be debarred from making any choice of a wife for himself. But there is no provision in the law which exempted a man who already had a wife from taking his deceased brother's wife—it is as binding on those already married as upon the single, and would occasionally enforce the practice of polygamy. Those who refused to comply with the requirements of this law were disgraced before all Israel by the wife of the deceased brother, before all the Elders, loosing the latchet of his shoes, and spitting in his face, and forever after "his name shall be called in Israel, The house of him that hath his shoe loosed."†

Is it possible that God was such an imperfect legislator that he enacted laws for his people, which, if obeyed, would enforce upon them the practice of that which was sinful, that which would destroy the purity of the family, and undermine the prosperity of the state? Yet such must be our conclusions if we adopt the opinions of the modern religionist, and moralist, who persist in saying that a plurality of wives, even though practiced under divine direction, and hedged about with all the restraining influences of religion, will result in these calamities to society. Need I comment on this presumption in poor, weak, short-sighted man, or exclaim how consummate is that egotism that will call in question the wisdom of the great Jehovah's laws?

The following is a summary of reasons we have for be-

*Deut. XXV: 5, 6.
†Deut. XXV: 9, 10.

lieving that God approved of a plurality of wives as practiced by the ancient patriarchs, and many of the leaders and prophets of Israel, and that in this sense polygamy is justifiable "from a biblical standpoint:"

First.—When a polygamous wife deserted the family of which she was a member, the Lord sent an angel to bid her return to that family, and promised to make her seed a great nation.

Second.—The Lord heard and answered the prayers of polygamous wives, blessing their marriage by granting them children; and, in the case of Rachel, the second wife of Jacob, performing what men call a "miracle" —making the barren fruitful—in attestation of his approval of her polygamous marriage with Jacob

Third.—The men who practiced plural marriage by no means forfeited the peculiar blessings promised to them before they were polygamists; on the contrary, the promises were renewed to them, and greater blessings added—God continuing to be their friend, and revealing himself and his purposes to them.

Fourth.—God himself gave unto David a plurality of wives, thus becoming a party to the evil, if polygamy be sinful.

Fifth.—God owned and blessed the issue of polygamous marriages—making a marked contrast between them and illegitimate children.

Sixth.—So far as the earthly parentage of Jesus is concerned, he came of a polygamous lineage, which certainly would not have occurred had polygamy been unlawful and the issue spurious.

Seventh.—The Lord gave unto ancient Israel a number of laws under which polygamy was not only permitted, but in some instances made obligatory.

The force of the cases here cited does not depend upon technical translations of particular passages of scripture, they sweep through the whole history of Israel, and are interwoven in the legislation of the Hebrew race.* And while all this may not justify men now—without further commandment from God—in marrying a plurality of wives, what is here set forth does establish the fact that God did approve of a plurality of wives as practiced by his ancient servants, and presents an array of testimony so strong that not even the authoritative voice of Rome can strike down its force; nor the

*After this article was written, it occurred to me that in order that no question might arise between Doctor Reiner and myself about the proper translation of passages quoted, I had better quote from the Roman Catholic English translation of the scriptures, but on comparing the texts in that version of the scriptures with the King James' translation, the one commonly used by us, the difference was so slight and immaterial that I judged it to be unnecessaay to make the change.

odium that may attach to some of the coarse utterances of Martin Luther and his associates on the subject, affect the fact of God's approval of that form of marriage. And that which he approves, and so strikingly approves, must be not only not bad, but positively good, pure, and holy. Therefore I conclude, that since God did approve of the plural marriage custom of the ancient patriarchs, prophets, and kings of Israel, it is not at all to be wondered at that in the dispensation of the fullness of times, in which he has promised a restitution of all things, that God should again establish that system of marriage. And the fact of God's approval of plural marriage in ancient times, is a complete defense of the righteousness of the marriage system introduced by revelation through the Prophet Joseph Smith.

OPPORTUNITY.

Monarch of every human being, I.
Destiny shapes itself beneath my hand.
I rule ambitions lofty as the sky;
I pave the way for crime's debasing brand.
I'm king of battles, and I'm god of love—
I govern all below and all above.
And once I come to every one of ye—
That hour your hope is lost or fortune's made.
Act bravely, promptly, for the way is free;
And woe to him who hesitates, afraid!
I hold in one hand, honor, love, and place;
And in the other want, hate, and disgrace;
So, when I come, then may your eyes see plain,
For slighted once, I never come again.

JOHN D. UNDERWOOD.

A LEAF FROM NORTHERN MYTHOLOGY.

BY EDWARD H. ANDERSON, FORMERLY PRESIDENT OF THE SCANDINAVIAN MISSION.

The present inhabitants of Sweden, Norway and Denmark have descended from that mighty race—the Goths. The Goths came from the east. Their origin and history are shrouded in half mystery, with only the poor sunlight of the half-educated Gothic monk, Jordanis, to clear its secret darkness.

Prior to the invasion of the Goths, these lands were inhabited by a prehistoric race who knew nothing of the use of metals, but who made their rude weapons of stone or bone. They were without culture, and besides knew nothing of agriculture or stock-raising, but lived by fishing and hunting. On the coasts of Denmark may be seen to this day remnants of their meals—large heaps containing shells and bones of fish and animals. Many of these heaps have been examined and parts of their formations have been taken to museums for exhibition. Besides these piles of offal, they built great heaps of earth and rock in which they placed the ashes of their cremated dead. In these graves where the rude urns containing the ashes of their dead were placed have been found implements of stone, knives and axes. Instruments of this class are even now frequently turned to light by the plow of the modern farmer. The museums are full of curious tools of these prehistoric inhabitants. But these people of the stone age were easily conquered by the stronger invaders, and were intermixed with them, or were driven as we have driven the Indians, or were made the slaves of the invading

Goths. In this way the Goths made their home in Scandinavia, where their descendants remain to this day.

The Goths were greatly the intellectual superiors of the first race, and understood the art of making weapons of bronze, then of iron, thus being able to till the earth, build habitable houses, and ships of wood. They likewise had an original written language, called runes, which they used to make inscriptions on great rocks or on trees and wood. Many of these rocks are still in existence, from which may be read the brief history of some chief or warrior of the early day.

The Goths brought to the north a wonderful mythology. Their greatest gods they called asers, and among these Odin was the chief, the father of all the gods as well as of men. Thor, the god of thunder, and Balder, were his sons, and their descendants were the various gods of war, peace, poetry, sunshine and rain, and the sea. The evil god they called Loke; he was of a giant family, but had early in time become related to Odin. He was the father of the Fenriswolf, the Midgaards serpent which encircled the great seas, and Hel, the goddess of death. Each of the gods had a goddess who had each her duty to perform, from Freja, the wife of Odin, down to Ydun, who had the golden apples in her keeping by the which the gods renewed their youth; to Ran whose daughters were the billows of the ocean; to Nornerne, the goddesses of fate, who sat by the springs of life and controlled the fate of mankind, to Walkyrierna, the virgins of Odin, who passed through space marking with their spears the heroes whom death should claim in the battle fields, on land and on sea.

The old inhabitants believed further that after death, the brave would be taken to Odin, in the grand palace, Valhal, surrounded by gardens whose trees bore golden leaves. In the palace, light was made by shining swords, and the roof was covered with shields. West of the entrance hung a wolf, above which soared an eagle. The great palace had 540 doors, each so wide that 800 warriors could enter or depart at one time. On the throne sat Odin. The benches were occupied by the brave who each day went out to battle with

each other—killing each other in the fray—but in the evening they arose by their own power and returned to Valhal where they drank mead and ate pork. In this way the brave spent their time after death—their idea of a life of glory and joy;—but cowards were cast down to Helhejm, where they suffered cold and hunger, and were disconsolate.

But all this was only to be a temporary heaven and hell —for in a time to come the earth's destruction should take place—Ragnarok, the twilight of the gods, should appear. Terrible warnings should go before this period or era. A fearful winter is to come, snow is to drift from all quarters, and sharp winds are to overcome the warmth of the sun. War and unrest are to prevail over the whole earth, so that even relatives and friends are not to spare each other. The sun and the moon are to be darkened, and the stars to vanish from the heavens, the earth is to quake, and the trees are to be torn up by the roots. The mountains will disappear and all bonds and chains shall be broken. The Fenriswolf is to be loosened, the ocean is to pass beyond its bounds, the Midgaard serpent will seek the land, the heavens will be rent and the sons of Muspel will ride forth in the earth surrounded by flames of devouring fire. These powers seek the Valley of Vigred, and in the meantime Hejmdal will blow his great trumpet, and all the gods gather to battle—the evil with the good. There is great anguish in heaven and in the earth!

Then the belief goes on to tell how the battle is to rage on this great last day, and how both the good and the evil are overcome in the struggle with each other. At length fire is cast over the earth, which is burned to destruction with its gods, its brave, and its whole population of people. But when this shall have taken place, out of the deep shall appear a new earth, beautiful and green. Crystal streamlets sing down the mountain sides, great waterfalls tumble over the crags over which the great eagle soars in grandeur. The Asers return in glory and meet in the valley of Idas, rejoicing in each others' presence, and tell tales of their recent battles with the wolf and the serpent. The fields will bring forth without labor, and all evil shall be banished forever; Balder, the god of peace and good, shall return, and all the true,

good and righteous shall be gathered into a glorious dwelling place in Gimle, the city of pure gold. But in a mean residence in Naastrand, whose doors turn to the north and whose roof is covered with serpents which turn their heads toward the inner house, the wicked and they who swear falsely shall live, wading in streams of poison.

So have these early Goths who inhabited Scandinavia pictured the prison house after death, the destruction of the earth, heaven and hell. How theirs correspond with the Christian belief, introduced to this people hundreds of years after, I leave for you to decide. Long after Christianity was introduced into southern and western Europe this Asa faith prevailed in Scandinavia, and it was not until 827-30 A. D., contemporaneous with the raid of the Vikings, that Christianity began to take foothold among the people. At this time it was introduced into Denmark and Sweden by the Catholic monk Ansgar, called the apostle of the north. The Catholic religion prevailed from that time for seven hundred years, until the "Reformation" overthrew its power and established instead the doctrines of Luther. In nearly every hamlet stands to this day the rude and bulky churches of the Ansgar monks. Whether on the lonely heaths of Jylland or by the silent lakes of Sweden, these old churches stand white-towered sentinels, like old ruins of history, surrounded by the graves of the dead upon whose headstones are inscribed brief histories of lives that were.

In this connection it is well to remember that the constitution of Denmark was modified in 1848-9, under Frederick the VII, so that the Lutheran religion, which had been the only authorized and permitted religion, came into competition with any others that might be introduced. The people were granted full liberty of worship—true, it was under certain state restrictions, but a species of liberty it was at any rate.

In the fall of 1849, at the October conference, in Salt Lake City, Apostle Erastus Snow was called upon to open the gospel doors in Denmark, which he did on the 14th of June following. The Mormon elders were among the first to show the people the errors of the prevailing faith which had

held unbounded sway in the land since its introduction under Christian the III, in 1536. From Denmark the gospel spread to Norway and Sweden, and there is scarcely a hamlet in either country, whether it be among the lakes of Sweden, from Lapland to the shores of the Baltic; or among the meadows and beech groves of Denmark; or among the fjelds and fjords of Norway, from Finmarken, the home of the midnight sun, to Christiania, the beautiful; where a Mormon elder has not trudged from house to house proclaiming the new dispensation of the gospel. The result has been that many thousand converts have been made to the gospel. The descendants of the old Goths which conquered Europe have come by the thousands to the new world in the west, which they have materially helped to redeem, and in which they have planted a hardy race to do the redemption work of the eras to come.

PEACE, BE STILL.

Jesus spake unto the throng—
Teaching them the right from wrong,
Of the duties that belong
To mankind.

He the words of life did tell,
As the shades of evening fell
O'er that land where Jewry dwell
By the sea.

"Let us to the other side,
There awhile we will abide,"—
Said the Lord. Then o'er the tide
The Chosen sailed.

Christ awearied, fell asleep,
In the boat upon the deep;
He was in his Father's keep-
Naught he feared.

Soon the waves were lashed to spray,
Like the clouds ere break of day,
Driven on in fiercest play
By the wind.

Then the Twelve with fear awake;
In their trembling tones they spake
To the Lord, as o'er him break
Angry seas:—

"Master, wake or we shall die
Whilst thy soul in sleep doth lie;
Tempest-tossed, the boat runs high—
Save us, Lord."

Jesus raised his Godlike hand,
As it were a magic wand,
Spake the words—divine command—
"PEACE, BE STILL!"

Quiet reigned, in might supreme,
Christ indeed a king did seem,
From his face shone love's bright beam
On the Twelve.

"Exercise a living faith.
God ye worship, not a wraith."
"He will answer,"—yet he saith—
"Yield belief."

* * *

Troubled soul, do not repine,
In thy trials, light shall shine;
Christ's command is ever thine,
Meant for thee.

When the tempest of thy woes,
And the agonizing throes
Of thy ills around thee close,
Nigh to death,—

Leave all thoughts of earth behind:
Look unto the Lord, so kind,
And his words bear oft in mind:
"PEACE, BE STILL!"

Think how calm was Christ that night.
How he changed the dark to light;
Now as then faith wins the fight:—
PEACE, BE STILL!

MAT. THOMAS,
Farmington, Utah.

PASSION WEEK.

TUESDAY, THE TWELFTH OF NISAN,

(April 4th).

On this, the third day of Passion Week, Jesus went into Jerusalem as before and visited the temple. The Sanhedrim came to him to call him to account for the clearing of the temple. "By what authority doest thou these things?" The Lord answered their question by another, which when put to them in their capacity of a judge of spiritual things, and of the pretensions of prophets and teachers, was very hard either to answer or to pass in silence—what was their opinion of the baptism of John? If they replied that it was from heaven, their own conduct towards John would accuse them; if of men, then the people would not listen to them even when they denounced Jesus, because none doubted that John was a prophet. They refused to answer, and Jesus refused in like manner to answer them. In the parable of the Two Sons, given by Matthew, the Lord pronounces a strong condemnation on them for saying to God, "I go, sir," but not going (Matt. XXI: 23-32; Mark XI: 27-33; Luke XX: 1-8). In the parable of the wicked husbandmen the history of the Jews is represented, who had stoned and killed the prophets and were about to crown their wickedness by the death of the Son. In the parable of the wedding garment, the destruction of the Jews, and the invitation of the gentiles to the feast in their stead, are vividly represented (Matt. XXI: 1-2; XXII: 1-14; Mark XII: 1-2; Luke XX: 9-19).

Not content with their plans for his death, the different parties try to entangle him in argument and to bring him into

contempt. First come the Pharisees and Herodians, as if to ask him to settle a dispute between them. "Is it lawful to give tribute to Cæsar or not?" The spirit of the answer of Christ lies here: that, since they had accepted Cæsar's money, they had confessed his rule, and were bound to give to the civil power what they had confessed to be due to it, as they were to render to God and his holy temple the offerings due to it. Next appeared the Sadducees, who denied a future state, and put before him a contradiction which seemed to arise out of that doctrine. Seven brethren in succession married a wife (Deut. XXV: 5); whose wife should she be in a future state? The answer was easy to find, the law in question referred obviously to the present time: and the answer of the Lord was suited to that fact and to the class of men whom he addressed. Jesus now retorts the argument on the Sadducees. Appealing to the Pentateuch, because his hearers did not acknowledge the authority of the latter books of the Bible, he recites the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," as used by Moses, and draws from them the argument that these men must then have been alive. Although the words would not at first sight suggest this inference, they really contain it; for the form of expression implies that he still exists and they still exist (Matt. XX: 15-33; Mark XII: 13-27; Luke XX: 20-40). Fresh questions awaited him, but his wisdom never failed to give the appropriate answer. And then he uttered to all the people that terrible denunciation of woe to the Pharisees with which we are familiar (Matt. XXIII: 1-39). If we compare it with our Lord's account of his own position in reference to the law, in the Sermon on the Mount, we see that the principles there laid down are every where violated by the Pharisees. Their almsgiving was ostentatious; their distinctions about oaths led to falsehood and profaneness; they were exact about the small observances and neglected the weightier ones of the law; they adorned the tombs of the prophets, saying that if they had lived in the time of their fathers they would not have slain them: and yet they were about to fill up the measure of their fathers' wickedness by slaying the greatest of the prophets, and persecuting and slaying his followers. After an indignant

denunciation of the hypocrites who, with a show of religion, had thus contrived to stifle the true spirit of religion and were in reality its chief persecutors, he apostraphizes Jerusalem in words full of compassion, yet carrying with them a sentence of death:

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you ye shall not see me henceforth, till ye shall say, "blessed is he that cometh in the name of the Lord" (Matt. XXIII).

Another great discourse belongs to this day, which, more than any other, presents Jesus as the great prophet of his people. On leaving the temple his disciples drew attention to the beauty of its structure, its "goodly stones and gifts," their remarks probably arising from the threats of destruction which had so lately been uttered by Jesus. Their Master answered that not one stone of the noble pile should be left upon another. When they reached the Mount of Olives the disciples, or rather the first four (Mark), speaking for the rest, asked him when this destruction should be accomplished. To understand the answer it must be borne in mind that Jesus warned them that he was *not* giving them an historical account such as would enable them to anticipate all the events. "Of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." Exact data of time are to be purposely withheld from them. Accordingly, two events, analogous in character but widely sundered by time, are so treated in the prophecy that it is almost impossible to disentangle them. The destruction of Jerusalem and the day of judgment—the national and the universal days of account —are spoken of together or alternately without hint of the great interval of time that separates them. Thus it may be seen that a most important fact is omitted; but the highest work of prophecy is not to fix times and seasons, but to disclose the divine significance of events. What was most important to them to know was that the destruction of Jerusalem followed upon the probation and rejection of her people, and

that the crucifixion and that destruction were connected as cause and effect (Matt. XXIV; Luke XXI). The conclusion which Jesus drew from his own awful warning was that they were not to attempt to fix the date of his own return; "therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh." The lesson of the parable of the ten virgins is the same; the Christian man is to be ever in a state of vigilance and preparation (Matt. XXIV: 44; XXV: 13). And the parable of the talents, here repeated in a modified form, teaches how precious to souls are the uses of time (XXV: 12-30). In concluding this momentous discourse, our Lord puts aside the destruction of Jerusalem, and displays to our eyes the picture of the final judgment. There will he himself be present, and will separate all the vast family of mankind into two classes, and shall appraise the works of each class as works done to himself, present in the world though invisible; and men shall see, some with terror and some with joy, that their life here was spent either for him or against him, and that the good which lay before them to do was provided for them by him, and not by chance, and the reward and punishment shall be apportioned to each (Matt. XXV: 31-46).

With these weighty words ends the third day; and whether we consider the importance of his recorded teaching, or the amount of sorrow and opposition and of sorrow presented to his mind, it was one of the greatest days of all his earthly ministrations. The general reflections of John (XII: 37-50), which contain a retrospect of his ministry and of the strange reception of him by his people, may well be read as if they came in here.

WEDNESDAY, THE FIFTEENTH OF NISAN,

(*April 5th.*)

This day was passed in retirement with the apostles. Satan had put it into the mind of one of them to betray him; and Judas Iscariot made a covenant to betray him to the chief priests for thirty pieces of silver. The character of Judas and the degrees by which he reached the abyss of guilt in which

he was at last destroyed, deserve much attention. There is no reason to doubt that when he was chosen by Jesus, he possessed, like the rest, the capacity of being saved, and was endued with gifts which might have made him an able minister of the New Testament. But the innate worldliness and covetousness were not purged out from him. His practical talents made him a kind of steward of the slender resources of that society, and no doubt he conceived the wish to use the same gifts on a larger field which the realization of the "Kingdom of Heaven" would open out before him. These practical gifts were his ruin. Between him and the rest there could be no real harmony. His motives were worldly, and theirs were not. They loved the Savior more as they knew him better. Judas, living under the constant tacit rebuke of a most holy example, grew to hate the Lord; for nothing, perhaps, more strongly brings out evil instincts than the enforced contact with goodness, and when he knew that his Master did not trust him, was not deceived by him, his hatred grew more intense. But this did not break out into overt acts until Jesus began to foretell his own crucifixion and death. If these were to happen, all his hopes that he had built on following the Lord would be dashed down. If they should crucify the Master they would not spare the servants; and in place of a heavenly kindom he would find contempt, persecution, and probably death. It was high time therefore to treat with the powers that seemed most likely to prevail in the end; and he opened a negotiation with the high priests in secret, in order that, if his Master were to fall, he might be the instrument, and so make friends among the triumphant persecutors. And yet, strange contradiction, he did not cease wholly to believe in Jesus; possibly he thought he would so act that he might be safe either way. If Jesus was the prophet and mighty one that he had once thought, then the attempt to take him might force him to put forth all his resources and to assume the kingdom to which he laid claim, and then the agent in the treason, even if discovered, might plead that he foresaw the result; if he were unable to save himself and his disciples, then it were well for Judas to betake himself to those who were stronger. The bribe of money,

not very considerable, could not have been the chief motive; but as two vicious appetites could be gratified instead of one, the thirty pieces of silver became a part of the temptation. The treason was successful and the money paid; but not one moment's pleasure did those pieces of silver purchase for their wretched possessor; not for a moment did he reap any fruit from his detestable guilt. After the crucifixion, the avenging belief that Jesus was what he professed to be rushed back with full force upon his mind. He went to those who had hired him; they derided his remorse. He cast away the accursed silver pieces, defiled with the "innocent blood" of the Son of God, and went and hanged himself (Matt. XXVI: 14-16; Mark XIV: 10-11; Luke XXII: 1-6).

DEATH.

O Time! O Death! I clasp you in my arms,
For I can soothe an infinite cold sorrow,
And gaze contented on your icy charms
And that wild snow-pile which we call tomorrow.
Sweep on, O soft and azure-lidded sky,
Earth's waters to your gentle gaze reply,
I am not earth-born, tho' I here delay;
Hope's child, I summon infiniter powers;
And laugh to see the mild and sunny day
Smile on the shrunk and chill autumnal hours,
I laugh, for hope hath happy place with me,
If my bark sinks, 'tis to another sea.

—CHANNING.

THE WITCH OF ENDOR.

BY ELDER C. W. PENROSE.

There are differences of opinion as to the facts narrated in the Bible concerning the visit of Saul, King of Israel, to the Witch of Endor and her purported interview with the spirit of the departed Prophet Samuel. The popular view of this matter is that the witch, at the request of King Saul, "brought up" the spirit of Samuel and that Saul conversed with him and learned from him the fate which awaited him in his coming battle with the Philistines. But the question arises, how could a witch, who under the law of Moses was not to be permitted to live, and with whom consultation was forbidden by the Lord, have power to bring forth at her bidding the spirit of a holy prophet? In answer to this query it has been suggested that the woman was not really a witch, but a prophetess who was in hiding. Why she was under the necessity of concealing her whereabouts is not made to appear. It has been alleged that the "prophetess" theory has been held by persons supposed to understand the question thoroughly. Be that as it may, careful investigation of the history of the event will show that there has been great misunderstanding of the subject. Let us first see what the historian relates:

"And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa.

"And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

"Then said Saul unto his servants, Seek me a woman that hath a fa-

miliar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

"And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

And the woman said unto him, behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die.

And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? For thou art Saul.

And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David:

Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. (I Samuel XXVIII: 4-19.)

From the foregoing it is clear that the woman whom Saul visited was one of the class placed under ban, by the commandment of God, because they practiced divination with familiar spirits. Neither prophets nor prophetesses were then banished from the land or held in disrespect. It was only persons condemned by the Mosaic law who had to

hide from the effects of its enforcement. Saul had tried every legitimate means to obtain supernatural guidance, but, as he had departed from the Lord, the Lord had departed from him. There was no answer from heaven to his inquiries; there was no word of the Lord by prophets; there was no communication through the Urim and Thummim, there was no manifestation by vision or by dream; there was no whispering of the divine spirit. In his desperation, Saul turned to the opposite power. In that he sinned. He knew that he was violating the law of the Lord. When he was serving God, he "put away those that had familiar spirits and the wizards out of the land," but when he fell into darkness he sought the ways of darkness and sealed his own doom. It is written:

"So Saul died for his transgression, which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." (I Chronicles X: 13).

The law of God concerning these forbidden arts was given through the prophet Moses, and forms part of the Mosaic code: As for instance:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." (Lev. XIX: 31).

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord, and because of these abominations, the Lord thy God shall drive them out from before thee." (Deut. XVIII: 10-12).

The Witch of Endor, then, instead of being a prophetess of the Lord, was a woman that practiced necromancy; that is, communication or pretended communication with the spirits of the dead; but she was led by a familiar spirit. In other words, she was a spiritual medium, similar to those modern professors of the art, who claim to be under the control of some departed notable, and through him or her to be able to communicate with the dead. It should be observed that in the seance with the king of Israel, Saul did not see Samuel or anybody but the medium or witch. She declared that she saw an old man coming up and that he was covered with a mantle. It was she who told Saul what Samuel was

purported to have said. Saul "perceived that it was Samuel" through what the witch stated to him. The conversation that ensued between Samuel and Saul was conducted through the medium. All of this could have taken place entirely without the presence of the prophet Samuel. The woman, under the influence of her familiar spirit, could have given to Saul the message supposed to have come from Samuel, in the same way that messages from the dead are pretended to be given to the living by spiritual mediums of the latter days, who, as in the case under consideration, perform their work at night or under cover of darkness.

It is beyond rational belief that such persons could at any period in ancient or modern times, invoke the spirits of departed servants or handmaidens of the Lord. They are not at the beck and call of witches, wizards, diviners, or necromancers. Pitiable indeed would be the condition of spirits in paradise if they were under any such control. They would not be at rest, nor be able to enjoy that liberty from the troubles and labors of earthly life which is essential to their happiness, but be in a condition of bondage, subject to the will and whims of persons who know not God and whose lives and aims are of the earth, earthy.

Nor is it in accordance with correct doctrine that a prophetess or prophet of the Lord could exercise the power to bring up or bring down the spirits of prophets and saints at will, to hold converse with them on earthly affairs. That is not one of the functions of a prophet or a prophetess. The idea that such things can de done at the behest of men or women in the flesh, ought not to be entertained by any Latter-day Saint. The Lord has said:

"And when they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep and that mutter, should not a people seek unto their God for the living to hear from the dead? To the law and to the testimony, if they speak not according to this word it is because there is no light in them." (Isaiah VIII: 19-20; Book of Mormon page 96: verses 19-20).

It has been suggested that in this instance the Lord sent Samuel in the spirit to communicate with Saul, that he might know of his impending doom; but this view does not seem to harmonize with the statements of the case, made in the scrip-

ture which gives the particulars. If the Lord desired to impart this information to Saul, why did he not respond when Saul enquired of him through the legitimate channels of divine communication? Saul had tried them all and failed to obtain an answer. Why should the Lord ignore the means he himself established, and send Samuel, a prophet, to reveal himself to Saul through a forbidden source? Why should he employ one who had a familiar spirit for this purpose, a medium which he had positively condemned by his own law?

"But," it is argued, "The prediction uttered by the spirit which was manifested on that occasion was literally fulfilled. Israel was delivered into the hand of the Philistines, and Saul and his three sons and his armor bearer and the men of his staff were all slain. It was therefore a true prophecy." Admitting that as perfectly correct, the position taken in this article is not in the least weakened. If the witches, wizards, necromancers and familiar spirits, placed under the ban of the law, did not sometimes foretell the truth there would have been no need to warn the people against consulting them. If the devil never told the truth he would not be able to deceive mankind by his falsehoods. The powers of darkness would never prevail without the use of some light. A little truth mixed with plausible error is one of the means by which they lead mankind astray. There is nothing, then, in the history of the interview between Saul and the woman of Endor which, rationally or doctrinally, establishes the opinion that she was a prophetess of the Lord or that Samuel actually appeared on that occasion.

There is no satisfactory evidence that the spirits of the departed communicate with mortals through spiritual mediums or any of the means commonly employed for that purpose. Evil spirits, no doubt, act as "familiars" or as "controls" and either personate the spirits of the dead or reveal things supposed to be known only to them and their living friends, in order to lead away the credulous, but those who place themselves under the influence of those powers of darkness have no means by which they can compel the presence of the spirits of the just or induce disclosures from them to the living. They are above and beyond the art of such indivi-

duals, and the mediums themselves are frequently the dupes of evil spirits and are thus "deceivers and being deceived."

"My house is a house of order, saith the Lord, and not a house of confusion." When God has anything to reveal, it will come in the way, by the means and through the persons whom he has appointed. If the living desire to hear from the dead they should seek to the Lord, and not to those who presume to rush in "where angels fear to tread." The earthly sphere and the sphere of departed spirits are distinct from each other, and a veil is wisely drawn between them. As the living are not, in their normal condition, able to see and converse with the dead, so, it is rational to believe, the inhabitants of the spiritual domain are, in their normal condition, shut out from intercourse with men in the flesh. By permission of the Lord, persons on either side of the veil may be manifest to those on the other, but this will certainly be by law and according to the order which God has established. By observing that law and refraining from association with persons and influences that know not God and obey not his gospel, the Latter-day Saints will save themselves from subtle deception and much sorrow, and will be more susceptible to the light and inspiration and revelations that proceed from the Eternal Father!

RELIGIOUS FAITHS.

VII.

THE PRINCIPLES AND POLITY OF THE UNITARIAN CHURCH.

BY THE REVS. R. A. AND M. T. MAYNARD, FIRST UNITARIAN CHURCH, SALT LAKE CITY.

"The system which would unite in sublime synthesis, all the past forms of human belief, which accepts with triumphant alacrity each new development of science, having no stereotyped standard to defend, and which represents the human mind as pursuing on the highest subjects a path of continual progress toward the fullest and most transcendent knowledge of the Deity. A system which makes the moral faculty of man the measure and arbiter of faith." This is Mr. Lecky, the historian's definition of rationalism, which he affirms is characteristic of every department of thought and activity in modern society, and the result of countless agencies having their root in every nation, and in every church and school of thought.

Yet no definition could better summarize the position of the Unitarian Church. In other words, that church seeks to give an organic form to the growing, ripening thought of each generation in its relation to human aspiration and endeavor. A widely accepted definition of Unitarianism is:—"The free and progressive development of historic Christianity which seeks to be synonomous with universal religion and universal ethics." Some one has formulated the four fundamental

Unitarian principles as follows, and these would be universally accepted.

1st.—Freedom of reason, and freedom of conscience, the method in religion instead of tradition and authority.

2nd.—Fellowship the spirit in religion instead of sectarianism.

3rd.—Love and service, the aim in religion instead of salvation for self.

4th.—Moral purpose, the test in religion, instead of ritual or creed.

It will be seen from these statements that perfect freedom is allowed the individual in matters of belief. As will be shown later, there are many points of belief in which the great majority of Unitarians concur, but freedom to differ from the majority and freedom to grow within the church is its most characteristic principles. The church aims to allow the same freedom in the search for truth, that is allowed in the world of scholarship.

HISTORY.

The possibility of this frank freedom within the church is due to the Congregational polity out of which it had its rise. The Free church movement arose in England after the Reformation. During the time when it was uncertain what party should take possession of the English church, Catholic, Calvinist, or a compromise, the Protestant churches made their organization as flexible as possible awaiting developments in the Established Church. From this came the Free church polity of the Presbyterians in England and the Congregational Puritanism of the Massachusetts colonists. The Independent movement represented a more pronounced theory of simplicity and freedom in church government. This was the church of the Pilgrims whose flight to Holland and settlement in Plymouth is so well known. These Pilgrims had a distinct ideal of free growth within the church. The last address of their leader, John Robinson, on their departure, urged them to keep their hearts and minds open for new truth; saying that it was not reasonable to suppose that having been out of the old corrupt church so short a time,

that all of truth had as yet opened to them. On this basis the Plymouth colony was started, and through its influence the Puritan churches throughout New England, gradually took on the Independent Congregational form of government. Very few of the churches had specific creeds. The creeds, so common now in Congregational churches, were introduced largely after the Unitarian controversy had led to the sharp drawing of lines and the fear of heresy. This controversy, occasioned by the growing liberality of many in the Congregational churches, reached a crisis in 1815. It was then, that under the fire of conservative criticism and the leadership of William Ellery Channing, the unconscious liberalism, that had been growing for two generations, became conscious of its divergence from Calvinism, outspoken in its opposition and finally accepted the term of opprobrium which had been used against it—Unitarian.

In the large cities most of the churches became Unitarian. The Harvard Divinity School through the convictions of its faculty went with the new movement, and has since remained Unitarian in its sympathies.

It was long however before this movement took on a definite denominational character. Its leaders were afraid to hamper their freedom by denominational barriers. And when they finally organized for missionary purposes, every precaution was taken to insure perfect freedom to individual and congregation. While numerically its growth has not been great, yet its influence in liberalizing the general religious thought of the century, has been confessedly marked.

POLITY.

The Unitarian polity will be readily inferred from its history. The supreme power resides in the individual church, and the churches co-operate in national and local conferences for mutual encouragement and church extension.

The American Unitarian association is the chief business association for church propaganda.

The organization of the individual church is extremely simple, a board of trustees with the necessary officers to control the management of its affairs.

CONCENSUS OF FAITH.

Authority:—Before enumerating the points commonly believed among Unitarians; the authority on which these views are held should be stated. "Truth for authority and not authority for truth" is often quoted from Lucretia Mott as a summary of the position of the Liberal Church in this matter. Neither the Bible nor the historic church is regarded as infallible authority. The truth in these must be judged, as all churches practically do judge it, from the standpoint of reason and the moral and spiritual consciousness.

One of the supreme prerogatives of humanity is this search for the truth, and no revelation has ever been given which relieves mankind from the responsibility divinely imposed upon it of sifting truth from error.—"Why judge ye not for yourself what is true," is a question which admits no evasion. Religious truth is one with all truth, and must be found by the same law. Observation of facts and reasoning based upon those facts is the method of the modern truth-seeker. The facts of nature are the most unquestioned revelations of the God of nature and are therefore authoritative. Whenever science thus demonstrates any principles or discovers any facts, they must be accepted, however difficult it may seem to reconcile them with former conceptions. Of course every theory of a scientist is not a demonstrated law or a discovered fact. But the points actually established must be accepted. Religion has to do also with another realm of facts—viz:—those of the moral and spiritual consciousness. The inner world of experience, the realm of the emotional life, speaks with voice no less authoritative than external facts. Wherever a voice of the past or present truly gives expression to the facts or experience of external or human nature, it comes with the sanctity and authority of divine revelation.

Bible:—The attitude regarding the Bible is suggested in the preceding paragraph. Its only authoritative elements are those which deal with the living spiritual experiences of souls consecrated to the service of the Highest. Because it contains so much of this it is incomparably valuable to the religious life. No miracle, however, has protected it from the

errors of the people among whom it was written. It is a most inspiring record of the growth of a people, with a peculiar genius for religion, out of barbarism, into a noble and intelligent enthusiasm for a high form of moral and religious faith. The Bible, therefore, is the depository of religious truth progressively revealed to man in the long ago past, but its truths are not more sacred and authoritative than the truths revealed through scientific investigation and human experience.

Theism:—"We believe in God, the One, the Eternal, the Life Immanent in the Universe as well as the love, light and law indwelling in the human soul." One in whom we literally live, move and have our being. This thought of God as immanent and omnipresent is fundamental, as will be seen, in all the other elements of Unitarian faith. Whatever science proves to have been the order of the developement of the universe is accepted reverently as a revelation to us of the divine method. "We believe in Evolution as the life of God unfolding itself in the universe, through rock, flower, brute, ascending to man, and to higher man, and to higher than man." Any attempt at definition of God must necessarily be inadequate, for the finite cannot comprehend infinity. But we can know His attributes in some measure through the revelations of Himself in external and human nature.

Revelation:—The growing conviction of science that all the elements of nature have their basis in a fundamental unity, corroborates and makes more easy of comprehension this modern theism. If all things proceed from one life, then whatever is most real and powerful anywhere is a revelation of this Indwelling Life. All nature then and all human nature is a revelation, most true as it is most universal and most high. Not an atom but partakes of the infinite life of God and is in some way making toward the eternal purposes of spiritual life. Back of it all, within it all, there is the infinite and eternal One, "the self that is higher than ourselves." The Person who is so much more than we can conceive of personality but which we can only express in terms of our own natures magnified to infinity. This divine life has been manifesting itself more and more in higher and higher forms,

until it has come to the more perfect expression in the conscious life of man. In the reason, conscience and sympathies of human life there is the key to all that has gone before. Man reveals God. In man are the attributes of the universal life incarnated—imperfectly, with much deformity; but man gives by his aspirations, ideals and struggles, some revelation of that infinite purpose which is tending onward eternally. And in human nature the paramount quality is love. This quality is so transcendent in its power, so universal in its scope as to literally demonstrate the truth of the assertion made by John, the beloved disciple of Jesus, that "God is love."

"Love that holds the planets constant on their way,
Guides the swallows flight to sunny skies,
Leads the nations upward to the perfect day,
Yet reveals itself in baby eyes."

Jesus:—Thus it will be seen that the life of Jesus has especial significance to Unitarians as to others, for in whatever man is found the fullest expression of love, in that man is found the highest revelation of God. This significance, however, arises from the fact that the life of Jesus is a manifestation of the one great universal law underlying all nature. Jesus was divine not through miracle, but because he was true to that divine life which is in all humanity. He is the most supreme revelation to us, in that he manifested so fully the Christ spirit of self-surrendering love for every child of earth. He gave himself most fully and freely to the weak, the sinful, and the wretched—to all who most needed his helpful tenderness. This church believes that it is most loyal to the teachings of Jesus, in basing its fellowship on this spirit of love, rather than upon creedal tests. The National Unitarian Conference of 1894 adopted unanimously the following preamble to its constitution: "These churches accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man."

Immortality:—Unitarians believe in personal immortality. The views of individual members differ widely in their reasons for this faith and in their conception of where and what the

future may be. There is no attempt to dogmatize regarding the future life, for more fundamental than details of belief is the trust in the Infinite Goodness. Whatever is best for the development of the human soul will surely come to it. Heaven is a condition of spiritual achievement. All ideas of reward and punishment center in the element of character—"sin, shame and hell on the one hand—repentance, forgiveness, regeneration, salvation and heaven on the other are successive experiences of the soul" as it grows into the knowledge and joy of the higher life. It is perhaps needless to add that no Unitarians accept the idea of eternal punishment. Unhappiness comes as the inevitable accompaniment of wrong doing. The quality of one's life determines the spiritual condition.

Evil:—With such a faith in the immanence and omnipresence of God, evil cannot be regarded as a permanent and absolute entity. Evil is always a relative term made real by ideals of good growing to where it can be seen that past actions are unworthy. "Actions became evil only after better actions were realized as possible. Selfishness became bad only after the neighbor-regarding feeling became conscious, only after unselfish acts began to take precedence over the self-regarding sort. Sin will ever consist in following a lower when man sees a higher way." The good means obedience to the ever evolving and growing ideals of humanity. The bad means remaining in what was and is. The past and the present become bad as soon as the better future is conceived.

Character and Universal Brotherhood:—All intellectual theories are, however, subordinated to the all-important requisites of character and human fellowship. It is less important that a man believe a special thing to be true than that he devoutly wishes to know the truth and be loyal to it when known. The quality of manhood is the supreme thing in life. Character is the all-important test. "We believe that to love the good and live the good, is the supreme thing in religion." This is why the basis of fellowship is made the moral purpose rather than any theological assent. By character is meant something more vital than any aggregate of respectable

deeds. It must be a living dynamic force in the heart causing right action in the outward life. It must be the summation of those fruits of the spirit: love, joy, peace, long-suffering, gentleness, meekness, faith. All these high beliefs are of importance only as they yield this fruitage of the spirit; all worship and all religious fellowship have their reason for existence only as they develop this quality of life. Supreme among all the forces which create this element of character is the spirit of good-will to men. The sense of human brotherhood is the crowning result of both religion and civilization. All of modern study has tended to reinforce this principle of human unity. "Whoso loseth his life for my sake, shall find it" said Jesus, thereby voicing the most profound law of spiritual life. Nothing but the spirit of love and service can bring the rich fruits of character, or lift the race to the heights of joy and goodness which is its heritage. "And now abideth these three, faith, hope, love, but the greatest of these is love."

YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY SAINTS' COLLEGE, SALT LAKE CITY.

VI.

WILLIAM PITT, THE YOUNGER.

"Peace hath her victories, no less renowned than those of war." Milton might have added that peace, as well as war, has her defeats. The notable victories and the no less signal defeats of William Pitt were achieved and sustained on the bloodless field of diplomacy. Not the noisy clash of arms and the bustle of the camp, but the quiet of the council chamber was his element. His work demanded qualifications no less pronounced than those required by the characters already considered. It will be our task to trace the development of those characteristics from his boyhood to the time when, still almost in his boyhood, he moulded the destinies of England.

William Pitt was the second son of William Pitt, Earl of Chatham, "The Great Commoner." That he was not the first son, and therefore heir to the earldom, would have been a source of regret to one possessed of idle ambition and less lofty ideals. But to Pitt it was a source of satisfaction, as he preferred activity in the house of commons to being virtually buried in the house of lords. This desire for an active life was expressed by the child when he said, "I am glad I am not the eldest son, I want to speak in the house of commons, like papa."

At the birth of William Pitt, his father was one of the most famous and powerful men in England. The nation,

under his leadership, had just passed through some of the most fortunate events in its history, including the subjugation of an empire in India, the conquest of Canada from the French, and the establishment of British supremacy on the sea. England was proud of Chatham, he was proud of his sons, and they grew up to love and respect him, and to emulate his virtues. Between him and his children, there existed the deepest affection. Chatham manifested his love for them by giving them careful instruction along the lines in which he was famous—oratory and argument. This and other instruction at home largely took, in William's case, the place of school education from which he was debarred by his weak physical condition. In his youth he was very precocious in certain lines of study. Chief among these may be mentioned literature, oratory, and politics, three accomplishments which were of ever-present assistance in his subsequent career. In these branches he was drilled by his father; and so skilful was the training and so great his precocity, that even in early boyhood his companions playfully referred to him as "taught by his dad on a stool." This grew, in great part, out of the fact that his father, who was a most excellent orator, had trained him in one of the most difficult of oratorical qualities, the control and management of the voice. And it is worthy of remark that the oratorical qualities thus inculcated did more than anything else to establish the complete mastery which he subsequently exercised over the house of commons, whenever he arose to speak. Much more by the force of his eloquence did he sway the hearts of men, than convince them of the justice of his policy. When that proud, musical, well-modulated voice resounded through the house in words of burning eloquence, it was difficult for his opponents to stem the tide of feeling set in motion by his oratory. His speaking was of the commanding, persuasive order, with sufficient of the element of pleading to relieve it of harshness, though not enough to render it weak.

The excellent quality of his public speaking was due not alone to the elocutionary training above referred to (though that was an important element) but also to his assiduous cultivation, from youth to manhood, of a valuable and admirable

habit. It was his custom, as a boy, to take the printed speeches of great orators and parliamentarians through a course of critical study and analysis, special attention being given to those points which admitted of a logical answer. These answers he carefully framed, and then weighed them over against the corresponding elements in the speeches themselves, accurately estimating their relative value. This habit naturally added skill in debate to his power as a speaker, and rendered the matter of his speech as important as the manner. The combination was almost irresistible.

In the light of this explanation, it is no cause for wonder that upon hearing Pitt's first speech in the house, some one exclaimed, "He will be one of the first men in parliament:" and the brilliant Fox replied, "He is so already." Nor do we marvel that Burke said, "It is not a chip off the old block, but the old block itself." All this fame had come to him at the early age of twenty-two.

In view of certain educational prejudices now held by many among us, it may be well to mention that Pitt's preparation for a brilliant life largely consisted in a careful training at Cambridge University in the basic studies, English, mathematics, and Latin and Greek. The first gave correctness and finish to his language, the second enabled him to follow strictly logical lines in preparing the framework of his speeches, and the classics gave him a wealth and elegance of vocabulary, a store of allusion and illustration, and a smoothness and polish which carried the shafts of his eloquence straight to the mark. To one whose work consists, in any considerable degree, in public speaking, such a training is invaluable.

William Pitt entered into public life at twenty-one years. True he was defeated when he first stood for parliament, but the next year his election was secured, and he became immediately, one of "the first men in parliament." So soon, indeed, was his genius recognized that he was advanced to the position of chancellor of the exchequer at the age of twenty-three. When he first entered parliament the American Revolution was in progress. He was as strongly opposed to the obstinate, oppressive policy of George III and Lord North, as his father was when he exclaimed, "If I were an American,

as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms—never, never, never!" Pitt had imbibed this sympathy for the oppressed and this love of freedom, in his youth; and only under force of the most discouraging circumstances, did he depart, in later life, from strict adherence to human rights. Only when the seed of liberty sown by the American Revolution had grown into the terrible license of the Reign of Terror and subsequent events in France, did Pitt feel justified in applying severe measures to lessen men's liberties. For this he has been blamed, while in reality it was a fault of the times, not his own. No one who has studied the development of the social heresies of that epoch, and Napoleon's usurpation and exercise of despotic power in the name of destiny and necessity, can censure Pitt for his feelings of apprehension and his necessarily harsh measures for suppressing socialistic theories. From his youth up he must be characterized as a friend of human liberty. And he had great opportunities, even in youth, for exercising dominion over men. In parliament at twenty-two, and practically prime minister at twenty-three, he had risen to almost absolute authority at twenty-five. From that time until his death, the government of England was almost uninteruptedly under his control; yet oppression was not a characteristic feature of that period.

Unlike most men who have occupied similar positions, Pitt did not enrich himself at the expense of the state. The lessons of self-sacrifice to principle acquired in his youth, were retained through mature life. Was an office with no work and a high salary at his disposal, he appointed a superannuated soldier, instead of taking the office himself; were bribes employed to control official actions, he spurned them with contempt; did opportunity offer for him to rival, with ill-gotten wealth, a Wolsey or a Walpole, he preferred poverty with honor. While we may censure, with justice, his living beyond his means, we cannot but honor him for his incorruptible integrity. Although it may be questioned whether his early training, which taught him to despise wealth, was wise, yet there can be no question as to the rightfulness of contempt for unjust gains.

One characteristic which developed in youth, to increase in manhood, was his overwhelming pride. He was of the upper class, and plumed himself on that fact. This pride was manifested in his youth, and estranged him from many who might have been his playmates, just as it estranged him in manhood from those who might have been his colleagues. It made him constantly an object of suspicion to the lower classes, a suspicion which, as we have seen, was unjust. It caused him to be accused of coldness in youth and cruelty in manhood, when reserve and lack of ostentatious sympathy would better have described his condition. Of bluff, hearty good-will, with its attendant manner, he displayed not even a trace. This pride manifested itself in his oratory. Grand as was his speaking, filled with metaphor, simile, allusion, and flights of fancy, one felt, in listening to him, a serious lack of sympathetic power. In his great contemporary, Fox, this sympathy was a prominent element of oratory, and all hearts were drawn toward him. Pitt depended on power of argument and skill in rhetoric, for his success in debate. It goes without saying that if Pitt had suppressed in manhood this characteristic of his youth, his success in public affairs would have been more pronounced and lasting. No man can hope to gain so much by repellant as by magnetic measures in public. If Pitt had realized this fact and acted upon it he might have been saved disappointment and ultimate failure.

Pitt rose to overwhelming power, and the zenith of his fame, at the age of twenty-five. He was then the greatest man in England, and one of the greatest in the world. An old head, ripe with learning and wisdom, sat upon his young shoulders. King and counsellors waited upon him and bowed in acknowledgment of his power. Whether such authority at such an age is a good thing for its possessor, may be a serious question. No matter how great a genius a man may be, his head is likely to be turned by the accumulation of so much authority at so early a stage of his public life. It happened so in the case of Napoleon, and I think the same judgment may be passed upon Pitt. His pride was intensified, his reserve increased. While men might admire him more, they loved him rather less. A zenith always implies a

horizon and a nadir. The more quickly the sun of a man's fame reaches its highest point, the sooner will it descend toward its setting. This turning point in Pitt's life occurred in 1792, after some eight years of almost absolute rule. During the remaining fourteen years of his life, disaster after disaster overtook him and his party. The French revolution was in progress, and Napoleon was entering upon his wonderful career. The test of Pitt's ministry was in its contest with Napoleon. That it should not have been equal to the test, is not surprising. By rapid successive steps, Napoleon arose to the zenith of his power. It is a singular coincidence that Ulm and Austerlitz, the two battles which marked the highest point of Napoleon's fame, caused the death of Pitt. He had never been robust; and when the news of Ulm reached him, he received it as a death blow. The report of Austerlitz came to him as he was approaching his death. "Roll up the map of Europe," he cried. "It will not be wanted these ten years." Then after a short silence, he exclaimed, "Alas my country!" The remaining days of his life were but a living death. Therefore, he may be compared to the Greek Isocrates, the "old man eloquent," referred to by Milton as having been "killed with report" of the victory of Philip at Chaeronea. A victory "fatal to liberty."

In one particular Pitt stands out in pleasing contrast to many public men of his own and other times, his strict morality of life. The careful training given by his father in youth had much to do with this. From boyhood he was taught to regard himself as a gentleman, elevated above gross sensualism. He was always true to this training. No men are more exposed to temptation than those whose lives are devoted to the public. No one yielded less to such temptations than Pitt. The coldness of his nature did much to preserve him from excesses, and the strength gained by the blamelessness of his life fortified him against personal attacks which might otherwise have been made upon him.

In conclusion, it may be well to recapituate, in brief form, the youthful qualities developed in Pitt, to fit him for the task of parliamentary leadership. His studiousness has already been referred to. So marked was it that his mother

said of him, "The fineness of William's mind makes him enjoy with the greatest pleasure what would be above the reach of any other creature of his small age." His study of debates attracted the attention of Fox, who sat by the boy while a discussion was in progress. When a point was made by one of the speakers, Pitt would exclaim, "But surely, Mr. Fox, that might be met thus," or "Yes; but he lays himself open to this retort." So keen were the answers he suggested that Mr. Fox was astonished at his penetration. His ready and complete mastery of mathematics increased this quality, and enabled him to develop wonderful logical method. His study of English, Greek and Latin classics was profound and critical, and tended to the development of a correct, and, at the same time, attractive style. The strict purity of his private life disarmed opposition and destroyed calumny, while his contempt for the "spoils of office" won him universal respect. From his early training in English arose his wonderful control over language, which enabled him either to express his thought with the clearness of a mountain stream, or, when occasion arose (as it frequently did in his diplomatic discourse) to hide it under a turgid Jordan of verbiage. Lastly, his untiring energy and indefatigable zeal resembled the incessant striking of a hammer on malleable iron—sure to make a lasting impress.

While slave drivers have quoted Pitt in support of their oppressions; anarchists in vindication of their vagaries; opponents of parliamentary reform in defence of their oppressive measures; and radical Protestants against the emancipation of Catholics—still in every case his course gives the lie to their claims. "History will vindicate him from calumny disguised under the semblance of adulation, and will exhibit him as what he was—a minister of great talents, honest intentions, and liberal opinions, pre-eminently qualified, intellectually and morally, for the part of a parliamentary leader, and capable of administering with prudence and moderation the government of a prosperous country, but unequal to surprising and terrible emergencies, and liable in such emergencies to err grievously, both on the side of weakness and on the side of violence."

IN LIGHTER MOOD.

TYPOGRAPHICAL ERRORS are as often a source of amusement as they are of annoyance; and it is some times to be more than half suspected that the "errors" are the sly work of some typographical "wag," rather than the result of accident. It has now become a saw that it is but one step from the sublime to the ridiculous, and no one has such opportunity as the typo for making writers and speakers take that step; and the impulse to make them take it, we suspect, becomes irresistible—hence many of the supposed typographical slips in literary work, especially in periodical literature. The following from a contemporary presents cases in point: A theatrical critic, in a notice of a charming young actress, whose treatment of Portia had afforded him much pleasure, wrote, "Her love for Portia made acting easy." That was right enough, but what the types made him say was, "Her love for Porter," &c. A compositor, who was better acquainted with the geography of the West than with Biblical lore, set up the phrase, "From Alpha to Omega," as "From Alton to Omaha," and possibly found himself compelled to start for those places next morning. In the earlier half of the present century it was announced in a London newspaper that "Sir Robert Peel, with a party of friends, was shooting peasants in Ireland," whereas the minister and his friends were only indulging in the comparatively harmless pastime of pheasant-shooting. Shortly after the battle of Inkerman, one of the morning papers informed its readers that "after a desperate struggle the enemy was repulsed with great laughter," instead of slaughter. What the bridesmaids at a recent wedding must have thought when they read that they had all worn

"handsome breeches, the gift of the bridegroom," one can only guess. But, whatever their thoughts may have been at seeing their pretty brooches thus transformed, their language at any rate cannot, we may assume, have matched that of the politician who read the following comment on one of his speeches—"Them asses believed him." Possibly he was not much consoled by being assured that the reporter had merely wished to signify that "The masses believed him." On another occasion a reporter wrote, "At these words the entire audience arose and rent the air with their snouts."

* * *

A COUPLE OF sailors, just returned from a long voyage, strolled into the bar-parlor of a public-house near the docks at Hull. Above the rumble of the traffic in the street could be heard at intervals a harsh unmusical voice. After listening intently for a moment, one of the sailors turned to his companion and said, "Eh, Jack, lad, it's a long time since we heard that song!" "What song?" "The one that fellow's singing in the street—'The Light o' Other Days.'" "Stow it!" ejaculated the other gruffly. "That fellow ain't singing 'The Light of Other days' at all, man. I've been listening to him. He's a-piping 'The Banks of Allan Water.'" Each sailor was certain he was right, and, with characteristic contempt for money, a wager was made—a month's wages depending on the result. "Here, Tommy," called out one of the men to the little son of the landlord, "run out and get to know what that fellow's singing." Tommy departed on his errand, which did not take many minutes. "Well," demanded Jack, when the youngster returned, "which of us is right?" "Naythur," replied Tommy, grinning. "The feller's not singing. He's hawking fly-papers."

* * *

A SERIOUS-MANNERED Irish member of the British parliament, relates a well-known English writer, in one of our American magazines, is remembered for a brief correspondence he read to the delighted house. It was introduced in a speech delivered in debate on the Irish Sunday-closing bill. The member referred to had, he confidentially informed the

house, an uncle who regularly took six tumblers of whiskey-toddy daily. This troubled him, and, after much thought, he resolved to write and remonstrate with his relative. The following was the letter—"My dear uncle—I write to say how pleased I should be if you could see your way to giving up your six glasses of whiskey a day. I am sure you would find many advantages in doing so, the greatest of which would be that, as I am persuaded, it would be the means of lengthening your days." The uncle replied—"My dear nephew—I am much obliged to you for your dutiful letter. I was so much struck by what you said, and in particular by your kind wish to lengthen my days, that last Friday I gave up the whiskey. I believe you are right, my boy, as to my days being lengthened, for, bedad, it was the longest day I ever remember!"

* * *

Professor Max Muller has an interesting article in a late number of *Cosmopolis* on Royalties. In the course of it he refers to meeting the late Queen of Holland at luncheon at Dean Stanley's. The queen had asked the dean to invite a number of literary men—Tennyson, Monckton, Milnes (Lord Houghton), Huxley and several more. The company were waiting and waiting, but Tennyson did not appear. Stanley suggested that they should not wait any longer, but the queen refused to sit down before the great poet's arrival. At last it was suggested that Tennyson might be mooning about in the cloisters, and so he was. He was caught, and was placed next to the queen. The queen, Professor Max Muller goes on to tell, knew wonderfully how to hide her crown and put everybody at their ease. She took the conversation into her own hands, and kept the ball rolling during the whole luncheon. But she got nothing out of Tennyson. He was evidently in low spirits, and, sitting next to him, the professor could hear how to every question the queen addressed to him, he answered "Yes ma'am," "No ma'am," and at last, by a great effort, "Ma'am, there is a good deal to be said on both sides of the question." He then turned to the professor, and said, in a whisper, but a loud whisper, "I wish they had put some of you talking fellows next to Regina."

EDITOR'S TABLE.

THE WAR WITH SPAIN.

Red Battle stamps his foot, and nations feel the shock.
—*Byron.*

A state of war exists between the United States and the kingdom of Spain. In the early morning hours of the 19th of April, after an all night session, the American congress passed the following conjoint preamble and resolutions:

WHEREAS, The abhorrent conditions which have existed for more than three years in the island of Cuba, so near our own borders, have shocked the moral sense of the people of the United States, have been a disgrace to Christian civilization, culminating as they have, in the destruction of a United States battleship and 266 of its officers and crew, while on a friendly visit in the harbor of Havana, and cannot longer be endured, as has been set forth by the president of the United States in his message to congress of April 11, 1898, upon which the action of congress was invited, therefore,

RESOLVED, By the Senate and House of Representatives of the United States of America in congress assembled:

FIRST—That the people of the island of Cuba are and of right ought to be free and independent.

SECOND—That it is the duty of the United States to demand, and the government of the United States does hereby demand, that the government of Spain at once relinquish its authority and government in the island of Cuba and withdraw its land and naval forces from Cuba and Cuban waters.

THIRD—That the president of the United States be and he hereby is directed and empowered to use the entire land and naval forces of the United States, and to call into the actual service of the United States the militia of the several states to the extent as may be necessary to carry these resolutions into effect.

FOURTH—That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island, except for the pacification thereof, and asserts its determination when that

is accomplished, to leave the government and control of the island to its people.

These resolutions were signed by President McKinley on the morning of the 20th of April and by that act were given the force of law. President McKinley at the time he signed the resolutions passed by congress, also signed an ultimatum to Spain giving that government until Saturday noon, April 23rd, Washington time, in which to signify its willingness to comply with the demands of the government of the United States. Thus as we go to press the question of Peace or War is left entirely in the hands of Spain. What course will she pursue is the all important question. As we view the matter at this writing there lies before Spain four courses she may follow:

1. Acting by herself, and recognizing the superior strength of the United States, and being unable to secure the assistance of any European power to support her against the action of our government, she may reasonably yield to that superior strength, without war, and with what grace she may command, abandon Cuba.

2. She may appeal to the great powers of Europe for advice; and if they, recognizing the justice of the course of our government, counsel acceptance of the decree issued by the United States, she may abandon Cuba under color of yielding to the advice of European powers, rather than at the demand of the United States.

3. She may make a show of resistance by declaring war, or by resisting our invading force to drive her army from Cuba; make a vigorous attack upon the vulnerable points on our Atlantic sea-board, prey upon our commerce, and at the first disaster that overtakes her, yield to superior force and accept the terms of our government.

4. Yielding to the frenzy of mistaken patriotism, and historic pride, she may undertake war in real earnest, stake all upon the issue, and fight until unable to resist longer.

The first, though dictated by the spirit of prudence and commended by reason, would most likely—besides being too humiliating to Spanish pride—result in a revolution in Spain that would drive the present government from power, and

the young king and the queen regent into exile. Should the second course be elated it would have in it, so far as appearance would go, at least, less humiliation, and doubtless secure from the powers whose advice was followed a guarantee of the perpetuation of the reigning dynasty. The third course would gratify the pride of Spain, satisfy, perhaps, the war party at home, and be most likely to secure the reigning dynasty in the possession of its throne, though nothing but a successful war against the United States would make that possession absolutely secure. Nothing but desperation born of despair would dictate the fourth course, and it is the least likely to be followed, unless the gods have indeed determined upon the destruction of Spain, and hence first make her mad.

In our judgment the third course is the one that will be followed by the present government of Spain, and hence we regard war as inevitable. And though undertaken with no hope or prospect of modifying the demands of our government, but merely to gratify the pride of Spain, and reduce the probability of a revolution within the ancient kingdom to a minimum—that war may be a more serious matter than is generally expected. Nothing is made by underestimating the strength of an adversary, and while there can be no question as to the final result, Spain may give a good account of herself in the opening weeks of the war, and make it plain by winning temporary advantages on our Atlantic coast and preying upon our commerce, how illy prepared our country was for war, even with Spain.

* * *

THE ISSUES INVOLVED.

It is gratifying to know that in the issues involved our country is wholly right. It is not a war undertaken for conquest, the extension of commerce, the gratification of military pride or prowess; nor is it waged to save a tottering throne from falling, or to sustain a corrupt government in questionable policies. On the contrary the course of the United States is pursued in the interests of humanity and the extension of freedom. It is dictated by a desire to put an end to

a most inhuman war waged by Spain against the Cuban Insurgents, whom she can neither conquer by war, nor induce to accept the forms of government suggested by her diplomacy. The government of the United States, recognizing the responsibility that attends upon the exalted position it occupies among the nations of the western hemisphere, and among the nations of the whole earth, demands that the abhorrent conditions which have existed for more than three years in Cuba shall cease. And when it is remembered that Spanish misrule during more than half a century has kept Cuba in a state of revolution and war about half that time; that the inhuman policy pursued in the war that has now been going on for the last three years has resulted in the death and misery of tens of thousands of non-combatants; that it has destroyed millions of dollars worth of property owned by citizens of the United States; that it has practically swept out of existence an extensive commerce between Cuba and the United States; that it has destroyed a United States battleship and two hundred and sixty-six of its officers and crew, while on a friendly visit in the harbor of Havana—when all this is remembered, the patience and forbearance of our government will be a matter of astonishment among all enlightened nations. And when it is further remembered that now, when forbearance ceases longer to be a virtue, all intention to exercise sovereignty, jurisdiction or control over Cuba, further than for the pacification thereof, is positively disclaimed; and the determination expressed that when Cuba's pacification is achieved it is the intention of the United States to leave the government and control of the island to its people—the course of our government must challenge the admiration of the whole world. If fierce war ensues, whatever misfortunes it may bring to us, we shall always have the satisfaction of knowing that on the part of the United States it is waged in the interest of humanity, and for the extension of those principles of liberty on which our own government is based, to other people.

* * * *

UTAH'S DUTY.

The outbreak of this war finds the people of Utah occu-

pying a different relationship to the government of the United States than they occupied when war clouds last settled down upon the nation and fell destruction laid waste life and treasure. Utah was then a territory, and as such her sons were not liable to be drafted into the armies of the government. And what was a more effective barrier to our participation in that unhappy war was that we were separated from the scene of conflict by more than a thousand miles of desert and wilderness. We were a young and small community, and it was doubtless thought we would do well if we preserved our community from the attacks of Indian tribes. It is, however, a matter to be proud of that Utah was loyal to the government of the United States during the war of the Rebellion; and that notwithstanding our territorial condition, our isolation from the scene of conflict, and the youth of our community, the services of her people were tendered through Brigham Young to President Lincoln and the task of guarding the United States mail route in the west from Indian attacks was assigned to Utah.

Now, however, conditions have changed. The thousand miles of desert and wilderness have disappeared; a number of lines of railroad bring us within three or four days of the Atlantic sea board; statehood has come to Utah and with it not only its advantages, but its duties and responsibilities; among them the duty of upholding the hands of the government in the wars which those who administer its affairs may decide to be necessary to decree. Utah is one of the sovereign states of the American Union; and henceforth must bear her part alike in peace and war and follow the fortunes of the nation of which she is an integral part. She may not escape those responsibilities and duties if she would, and we believe she would not if she could.

It is conceded that war is a terrible calamity; that in very deed it ought to be the last resort of any nation, and undertaken only when every other means for establishing justice and maintaining honor have been thoroughly exhausted. But when all other means have failed; when injustice, oppression and murderous cruelty become the chief characteristics of a nation as is now the case with Spain; when her barbari-

ties fall upon non-combatants as well as upon those who resist her oppressions; when she brazenly pursues a course in spite of all protests that shocks the moral sense of civilization and is a disgrace to an age even called Christian; when the course she pursues makes her an unsafe neighbor, threatens our own peace, destroys our commerce and even the property and lives of our own people—then *not* to employ war to put a period to her atrocities, all other means having failed to make her amenable to reason, would be a crime, an act of national cowardice too contemptible to think of with patience, and such as no self-respecting nation could be guilty of much less the United States, who though loving peace, has never yet shirked the dread responsibilities of war when justice, honor, and a righteous cause have compelled her to unsheath the sword of the Great Republic.

By the time the ERA is in the hands of its readers, the call for volunteers may be issued and Utah's quota of that number known. In that event let us hope, and indeed we feel assured, that her sons will not be less ready to offer their services to the government of the United States than are the sons of other sovereign states of the Union. Nowhere should the sentiment prevail that Utah's sons ought not to tender their services to the government. It becomes a duty, a patriotic duty for them to do so. It would be puerile to take any other stand than that. It would be an unworthy sentiment to entertain that would lead a community to accept the advantages granted by so glorious a government as ours, and then in the hour of her need not tender her their lives and fortunes to sustain her; and especially in so righteous a cause as that which now impells the United States to the adoption of warlike measures.

But Utah will be found patriotic. From the mountain valleys of the youngest of the states will march young men who will make as good soldiers as ever went to battle. Their manner of life, at once temperate and of a character to inure them to the hardships and toil of camp life, and the fatigue of long sustained conflict, together with their intelligence, will make them valuable soldiers who bring honor to our Utah.

THE TEST OF A BOOK.

In a recent number of *Harper's New Monthly Magazine* is a valuable criticism on trashy literature given in the form of a dialogue between a Scribe, by which, we suppose, is meant a writer of books, and the General Reader. In the course of the dialogue occurs the following:

Scribe. Did you ever think, my friend, what an awful responsibility it is to attempt to feed the human mind? I wonder sometimes that anybody dares to print a line I shudder to think of the escapes I have made.

General Reader. Well, that doesn't tell me anything. The critics talk about style and tendency and one thing and another, and then I read a book, and like it or don't like it. That is the end of it for me.

Scribe. No, it isn't. I'll tell you one test of a book that the critics do not always mention. Do you ever think what is the effect of a book on your mind? When it has "settled," and you have a clear view of it, and can see how it has affected you? Is your mind purer for it, or clearer? Has it filled your mind with good or bad images? Has it raised your tone or lowered it?

General Reader. Commonly it doesn't do anything of the kind.

Scribe. Then you are a gone case. If your mind has got so that a book does not affect it, you have no mind to speak of. But no one is in that state. Every book that you read and understand affects you for better or worse. It has some effect upon you, and if you are sane, you are bound to find what that is.

General Reader. But I read a lot just for information—about life, for instance.

Scribe. You are partly right about that. Then get out the information as information. A large part of our reading is for information. Only keep your mind in your own control, sift out what you need, and then otherwise judge the book by its effect on you.

A good and effective test this, truly; and one, we fear, too much neglected in these days of indiscriminate book-buying and book reading; and we commend it to the attention of our readers—"*Do you ever think what is the effect of a book on your mind? * * * Is your mind purer for it, or clearer? Has it filled your mind with good or bad images? Has it raised your standard or lowered it?*"

* * *

A propos the foregoing, we desire to call the attention of our young men to the Book of Mormon, and ask them to read it and apply this test proposed by the writer in *Harper's*. Judge it by the effect it produces upon your mind; judge if it leaves your mind purer and clearer for having read it; judge if it has filled your mind with good or bad images; if it has raised

or lowered your moral or spiritual standard. Submit it to this test, and we feel sure that you will esteem this New World volume of scripture the more for having done so. We are sure it will endure the test. We have gone to it in the midst of despondency, and have come away cheered; we have gone to it in sorrow, and have come away from it comforted; we have gone to it at times overwhelmed for a moment by the mists which the speculations of men sometimes threw over truth, and have come away from it enlightened—with faith and hope and charity renewed. It creates around one a pure atmosphere of faith in God; in its presence Doubt takes wings and is borne away. Its moral and spiritual standards are the highest and noblest. The fire of its patriotism burns brightly. If in its historical parts it deals with events that exhibit selfishness, unholy ambition, and all the follies and crimes common to all nations and races of men, it never does so in a manner to blazon evil deeds or consecrate crime, much less in a manner to canonize the vicious. In its pages one sees things in their true light; there is no shuffling; but evil deeds receive their proper condemnation in the simple, straightforward language of inspired men. And it is so refreshing—oh, so restful, this simple style of the Nephite prophets! that one goes to it, when once made conscious of its powers to rest the mind, to cheer the heart, to uplift the soul—one goes to it as the lame and blind and sick would go to some clear fountain of water to which an angel of God had imparted healing virtues. Yes, test the value of the Book of Mormon—test its truth—by its effect upon the mind. And confident in the result of the trial, we ask—"Do men gather grapes of thorns, or figs of thistles?" "Doth a corrupt fountain send forth impure streams?" Does a book conceived in fraud, and brought forth to deceive beget a faith so confident, a hope so clear, a charity so pure, a spirituality so ennobling as does this book?

GAMBLING.

A correspondent recently submitted to the ERA a number of question upon the subject of gambling. It would require too much space to answer the questions *seriatim;* but in answer to the question, "Is gambling condemned by the Bible," and upon the subject of gambling in general we offer the following:

We call to mind nothing in holy writ that expressly interdicts gambling, so that we cannot say that it is either a

vice or a crime specified as such by revelation. Still, gambling is very generally regarded as immoral conduct, and society finds ample evidence of that fact in the results growing out of it. Men who engage in gambling frequently insist that there is little or no difference between gaming and much that goes under the name of business, and with that specious sophistry some of our young men seek to hush the cries of conscience. A young friend said the other day in defense of gambling:

"You go to an establishment where gambling is going on; you see there a possibility to make money; the chances may not be quite as many in your favor as those in favor of the establishment conducting the business, but you nevertheless see there is a chance and such as it is you take it. Sometimes you win and sometimes you lose; you take the risk of that. If you win you are prosperous and if you lose you have but done what thousands do daily in business—you fail. The man engaged in business looks over the ground of his contemplated enterprise; he observes the favorable and unfavorable probabilities; and finally acts. He takes his chances just as the gambler does; sometimes he is successful, sometimes he fails; and in his success or his failure the same results follow as when the gambler succeeds or fails. As much poverty and wretchedness to family and dependent friends or relatives follow a business failure as attend "going broke" in gaming; as many men sink into despair and commit suicide through business failures as through losing at the gambling tables. Now, what is the difference, and why is not one just as honorable and moral as the other?"

In the first place our answer is that in business, men engage generally in the legitimate affairs of life, in something that produces commodities, or that distributes them, and affects in some way or other production, trade or commerce; and whilst risks are nearly always connected in business ventures they are usually such as may be weighed by the judgment and provisions made against them by caution, industry and attention. So that business is not an affair of chance. On the contrary its results may usually be anticipated with great exactness, and it affects the industrial and commercial world favorably. Nothing of this is true in respect to gambling. It deals in nothing that affects favorably the legitimate affairs of life. It produces nothing; it moves nothing, it does not influence for good the industrial world. It is either a matter purely of chance against which no judgment, industry or caution can do anything, or it is a gigantic swindle, which exists to the detriment and great danger of the simple-minded. It is needless to say that we are of the opinion that it is usually a swindling scheme to catch the unwary; for the games are so arranged that the chances are three and four to one, and sometimes ten to one, and fifty to one, in favor of those conducting them. It is a matter altogether outside of the legitimate affairs of life. It is not an industry by any means, but an arbitrary scheme of chance created to

benefit a desperate element in society to the injury of the simple.

Our friend is wrong also when he states that as many men sink into despair and commit suicide through business failures as through losses at the gaming tables. Take into account the number of men engaged in business life and the sucides that result from complications and failures, and compare them with the percentage of suicides among gamblers, and we do not hesitate to say that the former will be found insignificant in comparison with the latter. This must be so from the very nature of things. The man who fails in business, unless that failure results from dishonesty, has his character left, his reputation, his business experience, and may hope to rebuild the fortunes which disaster threw down. But the gambler who fails has nothing of this to support him. He is conscious he has no respectable standing in society. The known gambler is everywhere distrusted and is a marked man in society and business circles. His pursuit of gambling has robbed him of all inclinations to honest endeavor that calls for toil or careful pains-taking; he feels himself unfitted for the stern affairs of life; the strumpet, Chance, has gone against him; nothing is left him, and he throws away his life. At Monte Carlo it is estimated that there is a suicide for every day of the gambling season. There gambling reaches its highest refinment, and it is supposed to be conducted on the fairest principles possible to gambling; yet this is the result! But not all the result, for wealth is drawn thither from the uttermost parts of the earth, and sacrificed, along with character and good name, for the benefit of a shrewd, fattening horde of private speculators. The proprietors netting several millions of dollars a year in dividends.

In conclusion let us say, that although nothing may be found in holy writ which expressly condemns gambling, yet something is due to the enlightened sentiment of mankind on a question of morals, especially when that sentiment is based upon an extensive experience, as it is in the verdict against gambling. This is its verdict even when gambling is carried on in its most respectable phases, how much more just is that verdict when applied to the common dives of our larger cities so frequently run under the name of club-rooms, where outright trickery and fraud are practiced, and the unwary robbed?

Society has never been too harsh in its denunciation of these dens of infamy, and young men who are tempted to enter them will do well to pause before crossing the threshhold and ask if they can afford to sacrifice reputation and standing in society to gratify a mere passion for play which means ruin in the end, even if successful. Cannot our young men see then even if successful it must be a losing game?

NOTES.

"READING HAS this great advantage over conversation, that we can always select our companions, and obtain such as are accessible in no other way. Nor need we restrict ourselves to the society of the living, but may listen to the best thoughts of the best minds of every age."

* * * *

"HE IS A VERY wise and sagacious man who has learned to test and try his beliefs, so as to hold them with more or less tenacity, according to their probability. It is indeed one of the marks of a man's intelligence and culture when he modifies his expressions of assurance to the degree in which they may be justified."

* * * *

"ALL CENSURE, however justly merited, is most efficient when preceded or accompanied by praise and appreciation that can be sincerely given. The pleasant relations thus established, and the pleasant feelings thus awakened, form the best safeguard against resentment, and afford a powerful motive to retain the esteem of the faithful well-wisher."

* * * *

"IT IS generally wiser to concentrate our thoughts upon one particular pursuit than to allow them to wander from one subject to another without any definite object in sight. A great many have failed to achieve success because they have not been thorough in the work attempted. Whatever we start to do we should see to it that our energies are directed to the one thing in contemplation."

* * * *

"IT TAKES AWAY much of the favor of life to live among those with whom one has not anything like one's fair value. It may not be mortified vanity but unsatisfied sympathy which causes this discomfort. See how happy a man is in any office or service who is acknowledged to do something well! How comfortable he is with his superiors! He has his place. It is not exactly a satisfaction of his vanity, but an acknowledgment of his useful existence that contents him."

* * * *

"IN OUR fond attachment to the idea of independence we

forget how very little there really is of it in the world. Boast as we may of being self-centered and free from control, there is not one among us who is not dependent upon others for much that he has, and is, and does. Especially is this true as regards character and conduct. Those with whom we mingle are constantly moulding us into mental and moral forms resembling their own, and no possible effort or determination on our part can prevent it."

* * * *

"To Recognize the true limits of one's power and to work faithfully within those limits, is a far more clear, definite, and hopeful condition than to close the eyes to real obstacles and attempt the impossible. A few sincere convictions gained by intelligent toil and research, and a great deal of honost doubt in other quarters, are far better than the unthinking and confident assurances that deal only with certainties and find no room for suspense or consideration. For, as Bishop Butler says, "To us probability is the very guide of life."

* * * *

"To Understand How to Rest is of more importance than to know how to work. The latter can be learned easily; the former it takes years to learn, and some people never learn the art of resting. It is simply a change of scene and activities. "Loafing" may not be resting. Sleeping is not always resting. Sitting down for days with nothing to do is not restful. A change is needed to bring into play a different set of faculties, and to turn life into a new channel. The man who works hard finds his best rest in playing hard. The man who is burdened with care finds relief in something that is active yet free from responsibility."

* * * *

"Self Blame is often awarded in a crude and unjust manner, from the present rather than the past standard. Just as we often misjudge others by not appreciating their point of view, so are we sometimes unjust to our own past selves by estimating them according to our present mental attitude. For example, a year, a month, even a week ago we may have done something with good intentions and with entire self-approval. Meanwhile we have grown a little in moral stature,

and would not now approve it or do it. Here is no cause for self-reproach. We may be glad that we see more clearly or feel more keenly; but it is not what we think of the act now, but what we thought of it then, that should form the basis of our judgment."

* * * *

"LYING IS too often treated locally," says a contemporary, "when it should be constitutionally treated. There are almost as many different sorts of lies as there are different sorts of fevers. For example, exaggeration which comes from excess of imagination is to be cured by teaching accuracy of observation. Make the child count all the objects in the room. Make him hold steadily to proven facts in everything. Then there is the lie of egotism, which is always claiming everything for itself. Ignore the story. Make it seem not worth his while. The lie which denies is the fault of other people. Punishment has been given arbitrarily. That is to be corrected in the guardian. The hardest fault to correct in a child, or in any one else, is the deep lie of jealousy, the malicious lie. It always comes from jealousy, and seems to be difficult to remedy."

* * * *

"TO TONE up the system and refresh the wearied mind we need seasons of blessed abandonment, of entire freedom, where every care is thrown off and every burden dropped, and mind and body have the chance to recover from their fatigue and regain their wonted power and elasticity. It is not a new set of diversions that is needed for this good purpose. Almost every one now in vogue can be followed in such a way as to secure it, or in such a way as to frustrate it. All games and sports, the concert and the theater, friendly converse and the social gathering, the dance or the interesting volume, may be used in so simple, so moderate, so healthful a way as to ensure true recreation and invigoration; or they may be made the means of labor, excitement, burdensome care, fatiguing strain, and wearing risk. The question which it shall be is no light or trifling matter, but one worthy of the grave consideration of all who desire to be self-respecting and valuable members of the community."

OUR WORK.

REPORT OF M. I. A. MISSIONARY LABOR, 1897-8.

President Wilford Woodruff, Assistants, and General Board of Aids of the Young Men's Mutual Improvement Associations.

Brethren:—At the last general conference of the Young Men's Mutual Improvement Associations, held in July, 1897, a plan of missionary work among the young men of the church was submitted, having for its object the awakening of an interest in the cause of Mutual Improvement, the conversion of the unbelieving among our youth to the faith of their fathers, and the establishment of a higher moral and spiritual life among them. The plan was accepted by the conference, and the work of carrying it into effect was entrusted, as you are aware, to the undersigned, who herewith submit to you the following report of their labors and the labors of those called in to aid in the work.

* * *

When we began choosing men to engage in this mission to our youth we hoped, because of our wide acquaintance with the young men of the church, to be able to make up a force of workers who would be personally known at least to one or the other of us; but as we entered upon the labors we soon found that the work was so extensive, and so many of those we hoped would be able to join in it were so situated that they could not accept the call, that we were under the necessity of abandoning the idea of calling only men personally known to us, and with the approval of so many of the General Superintendency as could be reached at the time, the following letter was sent to the Stake Superintendents of the several stakes of Zion.

COPY OF LETTER ASKING THAT NAMES OF MISSIONARIES BE SUGGESTED.

"Dear Brother:—During the officers' meetings of the Y. M. M. I. A. Conference, held on the 17th, 18th and 19th of July, in which twenty-five stakes were represented, a resolution was passed and unanimously sustained, to the effect that a thorough missionary work similar to that adopted in preaching the gospel in the world be inaugurated, for the conversion of our young people in the stakes of Zion.

It is our purpose to call from sixty to one hundred young men to this labor, and as we are not personally acquainted with so large a number of

elders whose names we can suggest to the proper authorities to be called into this work, we ask you to consult with the presidency of your stake, and suggest to us about eight names of young men who will be suited to this kind of labor. We shall need them for about three months' service, beginning about the 20th of November. It is expected that the brethren called from your stake will be required to labor in some other stake, and therefore they should be men who can leave their homes for the time specified. Of course it is desired that the most efficient young men be called, and perhaps you can find such among elders who have recently returned from foreign missions.

We want men full of faith and zeal, who will be willing to fast and pray, and work with the energy of apostles for the conversion of the youth of Zion who are not now converted to the truth. It is expected that they will travel without purse and scrip from the time they reach their fields of labor.

We desire to emphasize the fact that this is just a request that you will suggest to us the names of young brethren suitable for this work, and in no sense is to be considered a call upon them. When you furnish us the names of men you consider suitable, they will be presented to the proper authorities and called as when going abroad. We ask you to take up this matter immediately and forward us the names without delay, as our affairs in this matter cry haste and speed must answer them.

Praying that you may be guided by the inspiration of the Lord in making the suggestions we ask for,

We are, most truly your brethren.

This call for names was very generally responded to, and from the list supplied 183 names were selected and submitted to the General Superintendency and called to the work by President Wilford Woodruff. Of the number thus called 156 responded favorably, and twenty-seven, for a variety of reasons, could not accept the call, and were honorably released.

The inauguration of the mission was begun at American Fork on the 2nd of December. A number of brethren, most of whom were personally known to us, joined us at that place. Public meetings were held in the evenings, and council meetings during the day, until our plans of operation were matured, and then the work was extended to the surrounding settlements.

After these brethren had acquired a little experience, a number of them were selected to take charge of groups of from six to ten or twelve elders, and given one or more stakes of Zion as their field of labor, with instructions to push the work zealously and with such wisdom and modification of the general plan agreed upon as the spirit of the Lord and local conditions might suggest. In order that the spirit in which the work was prosecuted may be manifest, though long, we think the following letter of instructions sent by us to all the missionaries called to this labor, should be presented:

COPY OF LETTER OF INSTRUCTIONS TO MISSIONARIES.

Dear Brother:—It has been thought proper by us, to address a few

words of instruction to the brethren about to engage in missionary labor among the young men of the Improvement Associations of the Church of Christ. Of course, we are aware of the fact that no instruction can be given in a letter that will enable you to deal with all the emergencies that will arise in your labors during your mission, but it occurred to us that something might be said in a general way that would be of some service to you in the commencement of your labors.

First of all then, we call your attention to the words of Jesus, where he says, "The whole need no physician, but they that are sick." We suggest that these words of the Master's be taken as the key note of your labors this winter among the young men of the Improvement societies. The statistics of last year show that there are between eight and ten thousand young men in the church of the improvement age, who are not connected with our associations, and who have little or no interest in the gospel. Among these, more especially, we think you will find those who need your ministrations —your faith, your prayers, your strong reasonings; and to them we commend you in the hope that you will be able to reach their hearts and make them, from henceforth, earnest workers in the cause of Mutual Improvement, and the Gospel of the Lord Jesus Christ. In performing this part of your work you will, of course, find it necessary to come in contact with these indifferent ones, and we suggest, in this connection, that you will find it to your advantage to secure the assistance of the local brethren, as far as you can, who are already interested in the work. It is not to be expected that the local brethren can devote themselves to this work as you will, but they can be of great service to you in bringing you in contact with the indifferent ones who need your labors. They can introduce them to you at the close of public meetings, induce them to meet you at the conversational meetings, hereafter to be described, and, when necessary, can accompany you to their homes in the evenings, and assist you in introducing your work at the fireside.

In making your arrangements for holding public meetings, it will be necessary for you to consult the local authorities of the wards, we mean the bishops of the respective wards where you labor, as well as the presidents of the associations; for we desire to honor all the officers of the church in their respective spheres, that we may have the influence of all in the accomplishment of our great work. In regard to holding public meetings, we would suggest that while you should hold such meetings as you may think necessary to create an interest in your work, yet we would not have you think that holding public meetings is all that is expected of you, nor even the principal part of your work. Quite the contrary It is expected that you will work, for the most part, in a quiet way with the young men who are without interest in the work of the Lord, and only hold such public meetings as the local authorities of the ward may find it convenient to allow, without interfering with other interests of the church.

We suggest that you hold conversational meetings as often as you find it convenient; that is, that you secure, where you can, the vestry of a meeting house, or the sitting room of some good brother or sister, and invite the

young men to meet there with you, where you can engage in conversation on the subject of your mission. You can here encourage them to make known the difficulties that stand in the way of their acceptance of the gospel, what it is that puzzles them, what obstacles stand in their way, and the reasons generally why they are not interested in the great work of the Lord. In this part of your work, great wisdom will be necessary, in order to avoid vain questions that engender strife wherein there is no profit; and we suggest, in this connection, that you call the attention of your young skeptical brethren to the efficacy of faith and prayer in obtaining a knowledge of the things of God. Pray with them as well as reason with them; and what would be better still, get them to pray. If you can bring them to that pass, very much is gained, for you have put them far on the way to salvation. There is always hope for a man who will pray.

If it is found that there are those whom you cannot reach, neither through your public meetings nor through the conversational meetings, then we suggest that you make it a point to call upon them at their homes and there in all earnestness, present to them the message of life and salvation, in the same way you would to strangers in the world; not forgetting to warn them of the responsibility they take in rejecting the message you carry to them. You will find it to your advantage to interest the parents of these young men in your labors, and very often they will become co-laborers with you in seeking to bring to pass the salvation of their sons; and, indeed, we should think that you could nearly always depend upon their co-operation, and it will be a good thing to solicit it.

Brethren, what more can we say to you, except to add that faith, hope and charity will qualify you for this work of love? Approach this work, we pray you, as men interested in the salvation of your fellow-men, and especially interested in the salvation of those who are of the household of faith, the sons and daughters of the Latter-day Saints. We know of no work that could be more pleasant than this promises to be, and certainly of none that will be more fruitful of good.

We refer you to the brief article in the December No. of the IMPROVEMENT ERA for further information on the subject of missionary work, and from time to time we shall address you both by means of personal letters and through the pages of the ERA, as circumstances may seem to require. We hope also to meet with you occasionally and partake of the joy of your ministry.

Praying that the Lord will abundantly bless you in your labors, and give you great joy therein,

We are, most truly your brethren.

These instructions were faithfully carried out by our brethren, and with the very best results as will be seen later on.

It was originally the intention to send missionaries into every stake from some other stake, believing that the results would be better, as brethren coming from a distance would not be affected by local conditions, such as jealousies and neighborhood contentions, which unfortunately in many

places exist; but the task of getting the work started was so great, and commenced so late, that we found it impossible to cover the whole field in the manner originally intended; and hence in eight stakes, viz: St. Joseph, St. Johns and Snowflake, in Arizona; San Luis, in Colorado; and Alberta, in Canada; San Juan, Wayne and Uintah, in Utah, we notified the elders who had been selected from those stakes to labor within their stakes, under the direction of the stake superintendents.

Into twenty-three of the stakes elders from other stakes were sent; but in six stakes no missionary work whatever was done, viz: In Bannock, Bingham and Cassia stakes, in Idaho; Juarez, in Mexico; Maricopa, in Arizona; and Star Valley, in Wyoming.

Of the 183 elders called into the work, 88 labored in other stakes than their own; and 68 labored within their own stakes.

Believing that something of a general report of the work in each stake would be of interest, and also being of opinion that the names of the brethren who were engaged in this mission should be recorded, we give the following reports of the work in the several stakes. The reason why the report in some cases is not complete in the three items selected for presentation, is because at the start we did not have in mind the making out of reports, and therefore the elders did not gather the necessary data.

REPORT OF WORK IN THE STAKES.

Stake.	No. enrolled at time of Missionary visit.	No. of M. I. age not enrolled.	No. enrolled as result of Missionary labor.
Weber,	992	1655	1415

Names of Missionaries: Frank Y. Taylor, president, Salt Lake City; Chas. R. Lyman, Parowan; Frank Hinckley, Deseret; Franklin Christopherson, Levan; Charitan Seegmiller, Richfield; Joseph Rasband, Heber; William Done, Smithfield; Daniel K. Walker, Syracuse; Edward Cottrell, Farmington.

Salt Lake,*	771	1860	1530

Names of Missionaries: Frank Y. Taylor, president, Salt Lake City; Edward Pugmire, St. Charles, Ida.; Frank Hinckley, Deseret; Charitan Seegmiller, Richfield; Joseph R. Rasband, Heber; D. L. Van Wagener, Midway; Franklin Christensen, Levan; George H. Hall, Huntsville; J. M. Folkman, Plain City; Dan. H. Walker, Syracuse; Edward Cottrell, Farmington; J. C. Peterson, Newton; B. F. Grant, Salt Lake City; E. O. Best, Sugar; Franklin Smith, Salt Lake City.

Sanpete,	652	...	1169
Wasatch,	368		339
Summit,	290		394

*The work in Salt Lake did not begin until very late. What work was done was in Salt Lake City alone, and then only about one half of the wards was visited. A number of the brethren who had labored in other stakes were called in to assist in the work in Salt Lake.

NAMES OF MISSIONARIES: Chas. A. Welch, president, Morgan City; Charles C. Rockwood, Centerville; George H. Buttler, Marriotsville, Weber Co.; Chas. R. Thompson, Logan; H. L. McMillen, Heber; Ova Peterson, Fillmore; John D. Flamm, Rexburg.

CACHE,			780
ONEIDA,*			313

NAMES OF MISSIONARIES: A. H. Snow, president, Brigham City; Peter Christensen, Moroni, Sanpete Co.; David C. Stephenson, Nephi; William E. Robinson, Spring City; Henry A. Grover, Parker, Bannock Co., Idaho; James Jacobsen, Shelby, Bingham Co., Ida.; J. B. Rhead, Coalville, Utah; C. W. Knudsen, Brigham City, Utah; Peter C. Jensen, Bear River City.

BEAVER,	81	301	164
PAROWAN,	189	277	67

NAMES OF MISSIONARIES: O. H. Snow, president, Pine Valley; Samuel H. Wells, St. George; S. T. Leigh, Cedar; Ernest B. Theobald, Hinckley, Millard Co., Utah.

MALAD,	.117	300	272†
BOX ELDER,‡			

NAMES OF MISSIONARIES: E. M. Pugmire, St. Charles, Idaho; G. H. Hall, Huntsville, Weber Co., Utah; John S. Groesbeck, Springville, Utah; Thos. P. John, West Portage; James C. Peterson, Newton, Cache Co., Utah; William Poll, Idaho Falls, Idaho; D. L. Van Wagener, Midway, Wasatch Co., Utah; J. M. Folkman, Plain City, Weber, Co., Utah

DAVIS,	621	832	826
TOOELE,	308	401	503

NAMES OF MISSIONARIES: Chas. R. Lyman, president, Parowan; Christopher S. Booth, Salt Lake City; T. F. H. Morton, Farmers Ward; James Winters, Salt Lake City; Albert Young, Salt Lake City; Fred. J. Fjelsted, Gunnison; R. B. T. Taylor, Salt Lake City; J. C. Knudsen, Provo.

JUAB,			255
MILLARD,		...	331

NAMES OF MISSIONARIES: Ed. D. Clyde, president, Heber City; Hans P. Hansen, Fairview; John H. Dicksen, Richville; A. W. Bohman, Monroe; H. M. Bohney, Jr., Castle Dale; John Burrell, Wilford; W. H. Cassidy, Tooele City; Martin A. Anderson, Fountain Green; Hail Hales, Spanish Fork.

SEVIER,	517		620
EMERY,	413		415

*The brethren were successful in getting 93 per cent. of all those visited in Oneida to identify themselves with M. I. A. work.

†Thirty-four enrolled were not members of the church.

‡Eighty-five per cent. of those whose names were given to the missionaries in Box Elder stake they succeeded in enrolling as members of the associations, but the missionaries failed to record the number added to the associations, or the number of names furnished them.

NAMES OF MISSIONARIES: John F. Chidester, president, Panguitch; T. C. Young, Brigham City; Nels Madsen, Brigham City; Joseph Hubbard, Willard City; William Salt, Hooper; John Crawford, Brigham City; B. H. Tollman, Honeyville.

ST. GEORGE,	508	374	326
KANAB,	238	119	92

NAMES OF MISSIONARIES: Edward H. Snow, president, St. George; Walter S. Lamereaux, Preston; John Parry, Cedar; J. S. Carpenter, Glendale; A. W. Bachman, Jr. Glenwood; George Condie, Hamilton Fort; William Willis, Snowflake.

SAN JUAN,	66		198

NAMES OF MISSIONARIES: H. J. Nelson, president, Bluff City; Adam L. Petersen, Huntsville; S. Sanson Bayless, Bluff City; G. A. Adams, Verdure; Elmer Taylor, Jackson; Chas. Brown, Mancos.

ST. JOSEPH,	224	299	129

NAMES OF MISSIONARIES: W. J. Packer, president, Safford, Arizona; James R. Welker, Safford; Benj. F. Peel, Safford; Thos. E. Williams, Thatcher; Jos. H. Lines, Pima; Alva Porter, Eden; Chas. Matthews, Pima.

SNOWFLAKE,			170

NAMES OF MISSIONARIES: Andrew L. Rogers, president, Snowflake, Arizona; Theodore Turley, Snowflake; Amos Rogers, Snowflake; William W. Willes, Snowflake; Andrew L. Rogers Snowflake; John Hancock, Taylor; Edw. Solomon, Taylor; Willard Hatch, Taylor; Adam Brewer, Pinedale; Chas. Lillywhite, Woodruff.

ST. JOHNS,*			

NAMES OF MISSIONARIES: S. R. Gibbons, president, St. Johns, Arizona; Alexander Shreves, St. Johns; Aaron Cheney, Concho; Joseph Rencher, Springerville; J. D. Lee, New Mexico.

SAN LUIS,			50

NAMES OF MISSIONARIES: Erastus Christensen, president, Manassa, Col.; Swen Peterson, Sanford; Brigham W. Hanson, Manassa; Emanuel D. Smith, Manassa; William H. Kirby, Sanford.

PANGUITCH,		350	200

NAMES OF MISSIONARIES: C. S. Stoney, president, Beaver City; Wilford Robinson, Beaver City; Henry Baker, Beaver City; Thos. Houston, Panguitch; Adelbert Twitchell, Escalante; Nephi T. Howard, Cannonville; John E. Wilcox, Coyote; John W. Stocker, Junction; W. W. Ruby, Circleville; Geo. W. Johnson, Tropic.

WAYNE,			39

NAMES OF MISSIONARIES: Irvin J. Tanner, president, Fremont; Wm. E. Merrill, Fremont; C. T. Balla, Fremont; Wm. J. Callahan, Lyman; Wil-

*No statistical report, but a good work was accomplished.

lard Snow, Thurber; Chas. Ohurlaud, Loa; Levi Taylor, Loa; Walter Colman, Teasdale; John Norton, Cainsville.

UINTAH,	256	210	111

NAMES OF MISSIONARIES: O. D. Allen, president, Vernal; John Merkley, Vernal; J. Alma Holdaway, Vernal; T. J. Caldwell, Jr., Vernal; Waldemar C. Lyberts, Vernal; Adelbert Collett, Vernal; Ashley Bartlett, Vernal; Ellis J. Ellis, Ashley; Ralph Jacobs, Ashley.

UTAH,		2109	1891

NAMES OF MISSIONARIES: A. J. Evans, president, Lehi, Utah; G. A. Iverson, Manti; J. C. Knudsen, Provo; C. A. Alleman, Springville; J. H. Lambert, Heber; R. A. Dowdle, College; G. M. Smith, Lake View; E. O. Wilcox, Fielding; H. C. Jex, Spanish Fork; D. E. Pack, Kamas.

ALBERTA,			17

NAMES OF MISSIONARIES: John W. Wolf, president, Cardston, Canada; David W. Rawlins, Cardston; Benj. Watkin, Cardston; Social Ralph, Cardston.

BEAR LAKE,	757	703	469

NAMES OF MISSIONARIES: James E. Hart, president, Bloomington, Ida.; D R. Morgan, Liberty; Rawson Van Orman, Bennington; James Clark, Liberty; Joseph Olsen, Ovid; John W. Long, Bloomington; Jacob Fuller, Paris; Wm. Clayton, Paris; Joseph Denio, Fish Haven; John A. Selton, Jr., Paris; Robert Schmidt, Paris; George Robinson, Lake Town; Wm. Finley, Fish Haven; Joseph M. Phelps, Montpelier; Fred Burns, Liberty; Moroni Dunford, Liberty; Hyrum Cook, Garden City.

GENERAL RESULTS.

This report shows that through the labors of the missionaries 13,035 have been added to the membership of the associations. This, however, does not give an adequate idea of the good that has been accomplished. Merely inducing men to become connected with the associations is comparatively a small matter. The work for the most part has been carried on among the wayward and indifferent of our young men, at the fireside, in private conversation wherever they could be found, as well as in cottage and public meetings. Quite a general awakening of interest has been effected in the great work of the Lord. Many hundreds have been converted to the faith of their fathers, and have been started well along the path of duty. The testimony of many bishops and presidents of stakes is to the effect that this work has had a beneficial influence upon all departments of church work. The Sabbath schools, especially the theological classes, have been increased. The attendance at quorum meetings and the general meetings of the church have been increased. It has influenced the payment of tithes and offerings, and the observance of the Word of Wisdom.

The hearts of the parents in the household of faith have been made glad by the efforts put forth to bring their indifferent or wayward sons into the fold of Christ; and in many instances reported to us in our constant corres-

pondence with those in charge of the work in the several stakes of Zion, the parents have shed tears of joy. The local authorities everywhere, as soon as they understood the nature of the work in hand, co-operated most heartily with the missionaries, and rendered every assistance within their power to aid the good work. But what is best of all, the Lord helped, too, and helped abundantly. His spirit softened the hearts of the young men, and made them susceptible to the influence of the spirit under which the missionaries labored. The Pauls planted, the Apollos watered, but God gave the increase, and the glory and the honor is the Lord's, who made the labors of our brethren fruitful.

Although the work of directing the movements of so many brethren, and keeping in constant communication with at least those in charge of groups of missionaries—in connection with other duties that made demands upon our time—has been arduous, yet we have had great joy therein, and have felt happy in the consciousness that we were working with God in bringing to pass, as we hope, and believe, the salvation of many souls.

Trusting that our labors will meet with your approval and acceptance,

We are, most truly your brethren,

B. H. ROBERTS,
J. G. KIMBALL.

TO MISSIONARIES.

We desire, once more, to urge upon the missionaries to promptly notify this office of any change in their addresses and also to inform us as soon as they are released to return home, as it is only the intention to send the ERA to those elders who are actually in the field and not to their home addresses after they return. New missionaries, upon their arrival in their fields of labor, should notify us of their addresses and the magazine will be sent to them, beginning with the number current at the time of receipt of their address.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENARAL BOARD Y. M. M. I. A.

March 18th: The Brazilian ship "Amazonas," recently purchased in England by the United States, was formally transferred to the latter today at Gravesend, England.

21st: The Spanish inquiry into the cause of the "Maine" disaster has abandoned the accident theory and will charge the explosion to "unknown causes." * * * The secretary of the navy issued an order today that the ships "Amazonas" and "Abruell," recently purchased from the Brazilian government shall be rechristened. Hereafter they will be known as the "New Orleans" and "Albany," respectively. * * * The house today unanimously passed the bill for the relief of the survivors and victims of the "Maine" disaster. The bill reimburses the survivors, officers and men for the losses they sustained to an amount not to exceed a year's pay, and directs the payment of a sum equal to a year's pay to the legal heirs of those who perished.

22nd: News was received at San Francisco today that the bark "Helen W. Almy," which sailed from that place for Alaskan points on Sunday, March 20th, has been wrecked and all on board lost. Forty people were drowned. * * * Lieut.-Commander Marix left Key West this afternoon on his way to Washington, by the way of Miami, taking with him the report of the court of inquiry in the "Maine" disaster.

23rd: An almost steady downpour of rain for nearly a week resulted today in terrible floods in the middle states. Railroads are blocked, manufactories submerged, many people injured and some drowned. Enormous property loss will result.

24th: Two great battleships, the "Kearsage" and the "Kentucky," were successfully launched at Newport News, Virginia, today. The former was christened with champagne, and the latter with water from the spring on the old Lincoln farm. * * * The Spanish torpedo flotilla sailed from the Canary Islands for Porto Rico today.

25th: The report of the board of inquiry into the "Maine" disaster is delivered to President McKinley.

26th: Hon. William E. Gladstone, the great English statesman, is reported to be in a very critical condition. It is said he has bid farewell to several old friends, and knows his end is approaching. Referring to his illness, Mr. Gladstone said to a friend: "A final lesson—a final trial."

27th: The following abstract of the report of the "Maine" board of inquiry was made public today. The report comprises eight parts, as follows: First, the court finds that at the time of the explosion the battleship "Maine" was lying in five and one-half fathoms of water; second, the discipline aboard the ship was excellent, everything stored according to orders—ammunition, guns, stores, etc. The temperature of the magazine at 8 p. m. was normal, except in the after ten-inch magazine and that did not explode;

third, the explosion occurred at 9:40 o'clock on the evening of February 15th. There were two explosions, with a very short interval between them, the ship lifted on the first explosion; fourth, the court can form no definite opinion of the condition of the wreck from the divers' evidence; fifth, the technical details of the wreckage from which the court deduces that a mine exploded under the ship on the port side; sixth, the explosion was due to no fault of those on board; seventh, the opinion of the court, stating that the explosion of the mine caused the explosion of two magazines; eighth. the court declares that it cannot find evidence to fix responsibility. The report is unanimous and is signed by all the members of the court. It does not refer to the existence or non-existence of the mine in the harbor of Havana, except in the specific finding that a mine was exploded under the ship, and the opinion that the explosion of the two magazines was caused by the explosion of a mine. * * * Cincinnati, Ohio, is suffering dreadfully from floods. One thousand houses in the lowlands are flooded with from one to four feet of water.

28th: President McKinley today transmitted to congress the "Maine" report with a message in which he simply reviews the circumstances leading up to the sending of the "Maine" to Havana, and recites the story of its destruction and the organization, work and findings of the court of inquiry. He informs congress that he has directed that the findings of the court and the views of this government thereon be communicated to the Queen of Spain and invokes the deliberate consideration of congress. * * * While everything is being done to prepare for war in case it cannot be averted, the president is doing everything in his power to accomplish a peaceful settlement of the differences between the United States and Spain. * * * Commodore W. S. Schley assumed command of the flying squadron today. * * * A synopsis of the report of the Spanish naval commission which investigated the destruction of the "Maine" has been made public. The conclusion is reached that the explosion was of internal origin.

30th: The United States has submitted propositions to Spain which contemplate a complete and immediate cessation of hostilities in Cuba, the return of the reconcentrados to their usual avocations and the independence of Cuba, this last feature to be secured probably on an indemnity basis by which the island would pay a substantial sum for its freedom from Spanish rule. The Spanish ministry is considering the propositions and it is expected that a reply will be received shortly. * * * Capt. Sigsbee, who commanded the battleship "Maine" at the time of the explosion, has been assigned to duty as aide to Secretary Long. * * * A severe shock of earthquake, said to be one of the most severe ever experienced in the state, was felt in Central California tonight. Great damage was done at the Mare Island navy yard. Buildings were wrecked, the machinery misplaced, and 1,700 men are temporarily rendered idle. * * * United States Minister Woodford has notified the state department that three formidable Spanish war vessels sailed today from Carthagena for the west. * * * It was stated today in a high diplomatic quarter that the Spanish government, within the last ten days, had addressed a note to the great powers of Europe fully setting forth the grave aspect of the controversy with the United States and at least inferentially suggesting that the time was now opportune for European influence to be exerted.

31st: An answer to the propositions made by the President of the United States to Spain was received in Washington tonight. The Spanish government neither accedes to, nor declines the propositions, but makes a counter argument that Spain be allowed to propose terms as to what should be done with her own territory. * * * Captain-General Blanco in command of the Spanish forces in Cuba has issued a decree which is published this morning, directing the end of reconcentration in the pro-

vinces of Pinar del Rio, Havana, Matanzas and Santa Clara. After a preamble which sets forth that the pacification of these provinces has been considerably advanced and directing that steps be taken to assist those reconcentrados who are without resources, the order continues: Article I.—After the publication of this order, the reconcentrados and their families will be allowed to return home in the four provinces given above. Article II.—Orders all relief committees and military authorities to facilitate the workings of the decree, and also to aid the reconcentrados in selling and securing new houses. Article III.—Directs the Colonial Government, through its secretary and ministerial officers, to prepare to execute all necessary orders to secure for the country people work on public improvements, and also to give food, by economical kitchens, to all the suffering, attention being called to those on the small country estates. Article IV.—All the expenses over and above the funds now in the hands of the committee are to be provided for under the head of an extraordinary war credit. Article V.—All former orders of reconcentration are abrogated.

April 1st: Today the Uncompahgre reservation is open for settlement, the joint resolution postponing the opening for six months having failed to pass the house of representatives yesterday. * * * The Queen Regent of Spain has sent an autograph letter to the Queen of England, the New York *World* correspondent learns from a high source, imploring help. Queen Maria Christina begs Queen Victoria to use her influence to prevail upon the British government to support Austria and France in an attempt to secure European mediation. The *World's* informant added: "Queen Victoria simply forwarded a copy of the Queen Regent's letter to Lord Salisbury, whose policy will not in any way be affected by it. England will tolerate no policy of bolstering up Spanish rule in Cuba."

3rd: This afternoon the levee at Shawneetown, Illinois, broke a mile above the town and the place is flooded with from ten to twenty feet of water. Many lives were lost and a vast amount of property destroyed. * * * The Spanish minister at Washington has received a telegram from Havana stating that the Autonomist Cabinet has addressed an appeal to the insurgents asking them to adjust an armistice to fix terms of peace. The insurgents are appealed to on the ground that they are all Cubans and should unite for peace and liberty, which all want. The appeal also states that Spain is willing to enlarge the present scope of autonomy and will suggest such a plan to the cortes, which is soon to meet * * * It is announced in China that charges have been filed against the entire Chinese foreign office to the effect that it has been bribed by Russia, and an investigation and the beheading of Li Hung Chang is demanded.

5th: The twenty-fourth infantry, stationed at Fort Douglas, Salt Lake City, received orders today to be in readiness to march at a moment's notice. * * * The United States government dispatched a fleet of six vessels to Havana today to transport Consul-General Lee and all the United States consular officers, together with all Americans now in Havana and vicinity who desire to leave the island of Cuba.

6th: The sixty-eighth annual conference of the Church of Jesus Christ of Latter-day Saints began in Salt Lake City today. * * * Mrs. Woodford, wife of the United States minister, accompanied by her niece and Lieut. G. L. Dyer, the United States naval attache, left Madrid by the 8 o'clock train for Biarritz. Gen. Woodford bade them farewell at the station. The staff of the United States legation have left Madrid and will probably remain in Paris for the present.

7th: The representatives of the six great European powers, Great Britain, France, Germany, Russia, Austria and Italy, today waited upon President McKinley and presented a joint note appealing to feelings of humanity and moderation of the president and the American people in the differences with Spain. Sir Julian Pauncefote, the British embassador

presented the note. * * * A special dispatch from Madrid says the embassadors of France, Germany, Russia and Italy waited together this evening upon Senor Gullon, the foreign minister of Spain, and presented a joint note in the interests of peace. Senor Gullon, replying, declared that the Spanish cabinet were unanimous that Spain "had reached the limit of international policy in conceding the demands and allowing the pretensions of the United States." * * * A dispatch to the New York *World* from Madrid says the text of a message, cabled to President McKinley by the pope is given in a dispatch from Rome as follows: "As the head of the religion of fraternity, I will solicit Spain to grant an armistice in the name of humanity. I pray you pending the result of this step, to deign to suspend all extreme measures." The Rome correspondent of the *World* obtained at the Vatican the text of the president's reply, in the following words: "An armistice is a question which concerns Spain and Cuba alone. But between Spain and the United States another question is pending, and I must receive a distinctively submissive and conciliatory answer from Spain."

8th: A frightful avalanche occurred on the Chilcoot trail to the Klondike country, in which many prospectors were killed and their outfits destroyed. Seventy bodies have been recovered and many more are still under the immense body of ice and snow. * * * United States Consul-General Lee and his staff, with Consuls Springer and Barker, left Havana at 6 o'clock tonight on the lighthouse tender "Fern." United States Minister Woodford has been officially informed that the Spanish government today telegraphed to the pope that in view of his urgent request, fortified today by a visit from the representatives in Madrid of the great powers, they (the Spanish government) have telegraphed to Gen. Blanco in Cuba, instructing him to issue an armistice proclamation tomorrow, the duration of the armistice to be as he decides.

10th: Senor Polo, the Spanish minister at Washington, sent a note today to the state department in which he stated that the armistice was proclaimed in Cuba yesterday without conditions, and that General Blanco will determine later the duration and conditions of it. Public opinion in this country, he declared, seems to ignore the fact that Spain has frequently expressed condolence for the loss of the "Maine," horror at the disaster and sympathy for the nation. The cause of the ship's destruction, he said, can be determined only by submitting the question to the maritime powers, and this Spain is willing to do. This document was the official notification of the Spanish government to the United States, of the granting of an armistice and its essential terms. * * * Senor Gonzalo de Quesada, the diplomatic representative of the Cuban junta in Washington, today issued a signed statement to show that the insurgents have a regularly organized civil government, whose independence can be recognized.

11th: The president has forwarded to congress his long expected message on the relations existing between Spain and the United States. He traces the history of the Cuban war, calls attention to the condition of anarchy existing on the island, which he says is responsible for the destruction of the "Maine" and declares that the state of affairs is no longer endurable. He submits Spain's decree for the suspension of hostilities with the observation that if it attains a successful result, "Then our aspirations as a peace-loving people will be realized." If it fails, it will be only another justification of our contemplated action." He states that the only hope of relief from the condition is the enforced pacification of the island and asks congress to authorize the executive to take measures to secure the termination of hostilities and to use the military and naval forces of the United States to accomplish it. * * * While boasting of the ability of Spain to overcome the United States in a war, the former Spanish minister of marine stated that all the Cuban ports are defended by electric and automatic torpedoes with a large radius of action.

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"Seeing the face of my friend, Brother Nelson, I am reminded that I have been looking over some of his ideas while coming down on the train. I thought I discovered an open design,—not a secret or covert,—but an open design, to say a good many things for my benefit It seems to me so far as I could gather from the extracts I found in the Era—that the book was prepared especially, *particularly* for me. It may suit other people *somewhat*, but it seems to suit me exactly; that is, these extracts fitted me, they were cut out and fashioned particularly for me; and I would like Brother Nelson to put my name on that list where I can get a two dollar book for one-fifty. I want it to come to me first,—the very first one that comes through the mails I felt disposed to commend it to my young brethren who expect to be preachers, speakers and lecturers; because if it fits you as it fits me it will be a very valuable work. Pardon me for this little speech Brother Nelson. It will cost you nothing." (Laughter.)—*From the White and Blue. B. Y. Academy Students' Paper.*

(NOTE:—In the offer made in last month's Era the idea was inadvertently conveyed that the price of **"PREACHING AND PUBLIC SPEAKING"** must be remitted with the order. This is not necessary unless subscribers so choose N. L. N.)

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